

VOL. X

NO. 6

ERS
The EUROPEAN
HARVEST FIELD

Scripture Expositions
Prophecy and Doctrine
Missionary Letters from Europe



This Month:

THE DEVIL'S RIGHTEOUSNESS

By I. M. Haldeman, D.D.

"ALL THE GLORIOUS THINGS"

By A. C. Gaebelien, D.D.

RELIGIOUS LIBERTY IN ITALY

By Rev. Stefano L. Testa

THE QUESTION OF THE AGES

By C. W. Jackson

IF YE BE LED OF THE SPIRIT

By Norman J. Smith

Missions in Many European Fields.

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—1 John 1:3.

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect on one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15.
Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with Us, and have Fellowship in Prayer and in Ministry
to Needy, Hungry Souls

American-European Fellowship for Christian Oneness and Evangelization

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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THE DEVIL'S RIGHTEOUSNESS

or

Cain Come to Town Again

By I. M. Haldeman, D.D.

Pastor, First Baptist Church, Broadway and 79th Street, New York, N. Y.

"AND no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Woe unto them! for they have gone in the way of Cain.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

For Christ is the end of the law for righteousness to every one that believeth.

And this is his name whereby he shall be called, "*The Lord our Righteousness*." (2 Corinthians 11:14, 15; Jude 11; Romans 10:3, 4; Jeremiah 23:6)

To those who are not blind or deaf to the signs of the times it must be evident that there is at this hour a world-wide, universal, special, and persistent demand for righteousness. A demand for righteousness in personal life, cleanness in the social relation, rectitude in business, and purity in government. Conning towers are erected at every point of the compass, filled with alert watchers equipped with the latest appliances in the acoustics of testimony, and the lime-light of investigation, listening and looking for the slightest failure in individual and corporate responsibility. A false note in the accentuation of truth, a wrong quotation in the center of exchange, a breakdown in the family circle, or a line out of plumb in the civic and commercial edifice, are registered, and the vocabulary of an exaggerated vituperation and the phraseology of a keen, analytical denunciation, are poured forth like a drowning floodtide to sweep away iniquity from the face of the earth, while exhortation climbs the gamut of appeal, bidding men to seek for higher and nobler things.

Moral Essay Replaces Sound Doctrine

This demand for righteousness finds its expression in the modern pulpit. The old-fashioned preaching of doctrinal sermons, the setting forth of the fundamentals of the Christian faith, have fallen into desuetude. The up-to-date preacher now gives us a fifteen or twenty-minute moral essay in which he exhorts his hearers to be full of sweetness and light, be kind and helpful, love justice, show mercy and, giving full measure and keeping even balance, walk on the plane of unquestioned integrity. The sacramental phrase is, "Be good and do good." On this basis all shades of opinion find common ground. There is a revelation of solidarity and brotherhood. This very unity gives emphasis and vigor to the demand for righteousness. It is said to make for finality in character. He who possesses this character of righteousness can stand with confidence before any tribunal of earth. By the same token he need have no fear to confront the judge of the highest court. As such a character saves him here, it will save him hereafter.

There is nothing more popular than this cult of righteousness. An examination of it however, yields some curious results. It will be found that it does not depend upon faith in Christ. It is true it comes again and again

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in the name of Christ. But the Christ it presents is not the Christ of the cross. It is the Christ of Bethlehem, the Christ who walked the earth. He is described in glowing terms. We behold the beauty of his life, we feel the tenderness of his words, and recognize the helpfulness of his deeds. He is announced as the great exemplar, and men are asked to walk in his footsteps, to do as he did. He is said to have gone about doing good; therefore men are exhorted to be good as he was good and go about doing the good he did: learning to be unselfish, to carry the burden of other hearts and make the world better for the living in it. But with all this panegyric of his character and all the exhortation concerning his example, he never passes out of the environment of Bethlehem, he never reaches the cross. On the contrary, when you push your investigation deeper into this attractive righteousness, you will discover that it unhesitatingly repudiates the cross, refuses to accept it as the ground of approach to God, or as the source of a righteousness alone acceptable to Him. The death of Christ is not necessary to the redemption of a single soul, and by no valid reason can it be proposed as the only hope of righteousness satisfactory to God. Pushing the investigation to the very core, down to the very roots, it is evident that this righteousness is nothing more nor less than the exaltation and exploitation of human nature, its culture and development, as all sufficient both for God and man.

In short, it is the offering of Cain set up in the Twentieth Century.

Cain's Offering an Insult to God

You remember that offering. There was an altar piled high with grains of the field, covered with fruit, the apricot, the pomegranate, and weighted clusters of purple grapes; there were flowers in profusion and clambering vines, sending up their fragrance like unseen, unheard, but sentient praise; birds flying in and out amid the mass of mingled color like winged songs; over all the cloudless heaven of an Eastern sky pouring down its waves of golden light. It was aesthetic in proportion, and satisfying to Cain as the witness of his toil, his handiwork and culture.

And yet this offering was an audacious insult to God.

It was audacious because of the personality and nature of Cain, his relation to God, the revealed truth of God, and Cain's persistency in presenting his offering in face of the truth.

Cain was the first born son of Adam, born after the fall and bearing the image of his fallen father. He was outside Eden's gate. He stood on ground that God had judged and cursed. He was an exile from the divine presence, under the sentence of death, and at a moral and penal distance from God which, in himself, he had no capacity to bridge.

God, the Lord, had dealt with that incapacity.

God's Holiness More Than Goodness

He had declared to the guilty man and woman who stood before him that he did not demand goodness from them. And this in the nature of the case. God is something more than goodness, he is absolute and essential holiness. It is impossible for him to lower his standard. There is no possibility by which he could admit into fellowship and communion with himself those who stood upon a lower plane of character and quality. No man who is honest can afford to admit into close intimacy and continued friendship with himself one who is less honest, and concerning whose future development suspicions are just. To do so would be to dethrone the man from his own professed

plane of character. For God to admit into his intimate and rewarded companionship a being who was less than holy, and whose history must be a continued demonstration of his inability to be holy, would be for God to cast himself down from the enthronement of his own holiness and destroy all final integrity in the universe.

In default of holiness man must die and be destroyed from the presence of God.

Fallen Man a Reproach to God

And again this is in the nature of the case. No genius who has a proper valuation of, and respect for, his capacities, will permit any production of his, which does not do him justice, to remain longer than the time it takes to destroy it. Every moment that this unequal work remains it is a reproach and a scandal to him. In self-defense he must, sooner or later, blot it out. Fallen man was a reproach and a scandal to God. Taking advantage of the liberty and freedom God had given him, man had marred the image and the beauty of God in him. As the handiwork of God he was a failure, a reproach and a scandal to God. There was nothing for God to do but, according to his own eternally written law of the survival of the fittest, destroy him from his presence. Hence the sentence of death.

But, even if man could survive the shock of death, it would still be necessary for him to rise up to the level of the divine character and respond to it with a similarity in his own. Man could not survive the shock of death; for, "in that war there is no discharge." Even if he could survive it there was in him now no power to rise up into the required character and holiness.

Then it was, in face of this incapacity, this frightful gulf of destruction, that God revealed himself as the God of all grace. He caused an animal to be slain as a witness that before man could approach him he must expiate the guilt and the nature of sin; that God must be satisfied in his law, his government and being, in respect to sin, before he could even deal with the fallen man. Then he took the skin from the slain victim and out of it made a covering for the naked pair as a testimony that, by reason of, and in virtue of, this sacrificial death, he would provide a character of righteousness in which they might stand accepted and acceptable before him.

Christ's Death Imputed to the Sinner

And all this was simply a fore-picture of the cross of Christ. It was a prophecy that the death of Christ would be an expiation for sin; that it would satisfy the demand of God's righteousness against the sinner; that by virtue of that death, in resurrection, Christ would become the righteousness of the sinner who should come in His name, claiming His death; that this death would be accepted as though the sinner himself had died under judgment, and the value of it placed to his credit, imputed to him, charged to his account, he would be freed from the guilt and the demerit of sin and, necessarily, delivered from the sentence of death. In resurrection the Son of God would become, not only the legal righteousness of the believer, having answered for him in death, not only his representative righteousness, acting as his perfect character and spotless reputation in the court of holiness, but, as the Second man, the true Adam, the new head of the race, he would be the giver of a new and spiritual life, whose every fibre would be the righteousness of God; so that, in Christ, the believer would be accepted as the very "righteousness of God." Approaching God on the basis of the sacrificial death of Christ,

the believer would find in Christ complete and legal acceptance before God, and standing in the beauty of His holiness, would receive from Him that new and Christ life which would enable him to walk in righteousness and truth before God.

In simple terms, then, at Eden's gate, God taught the world that the only ground of approach to him and final identification with his righteousness and life, must be by, and through, the blood of sacrifice.

Cain knew this. He had been taught the Gospel of blood by his parents. And yet, in spite of it all, persisted in bringing to God an unbloody offering. And this was an insult!

Ignored God's Demand for Sacrifice

In presenting such an offering he ignored the fact that there was a moral and penal distance between himself and God. He ignored the fact that he was an exile from the presence of God and under the sentence of death. He ignored God's demand for expiation by, and through, the sacrifice of blood. He offered to God the fruit of that ground which God had judged and cursed. He offered to God that which God had distinctly repudiated. He refused to accept God's estimate. He positively denied God's Word. He set up his own word instead of the Word of Jehovah. He exalted self instead of God.

And the picture is plain enough.

Cain is the natural man. He is of the flesh and not of the Spirit. He is the first born and not the second born. His offering of the ground is the offering of the culture of the natural man. It is self-righteousness offered to God. It is the declaration that there is no moral or penal distance between man and God. It is the declaration that man is by nature a child of God. He may be a little off color, due to a thousand things over which he has not always had control, but he has all the elements of divinity in him, all the roots of character sufficient, under proper culture, to bloom out and blossom into a life of truth and beauty, honoring to God as well as to man. It is not necessary for him to look apart from himself. He has in himself all the resources of righteousness required for time and eternity. What he needs is, to throw aside the superstitious teachings of an antiquated time. What he needs is, to set aside the theology of the butcher shop, recognize that the Fatherhood of God is the supreme thing to believe in, that the Word of God is not confined to the Bible, that Tennyson and Browning are apostles as much inspired as Paul, and that the doctrines of judgment to come, hell, and banishment from the presence of God, are the fictions of narrow and half-educated religionists. He is to repudiate the idea of sacrifice, sing to himself that God is in heaven and all is well in his world, and, living according to the inward and perfect light, continue to offer to God the fruit of that earth, that nature, which God himself has made.

And this offering of self-righteousness is an audacious insult to God. It sets aside God's estimate of man.

God's Opinion Must Prevail

And it is here the issue between God and man is joined. The issue is as to God's estimate of man or man's estimate of himself. The truth is, it is not a question of what you think of yourself. It is wholly and altogether a question of what God thinks of you, as the natural man. You may have a good opinion of yourself. Your good opinion may be justified by the best

standards of the natural world. Your fellow men may find in you nothing to judge, and everything to commend. You may be the most righteous person on the face of the earth and engaged every day in sustaining and proclaiming that righteousness. No matter! your estimate and the estimate of your friends does not count. It all turns upon God's estimate, what God thinks about you as a natural man. And God has given that estimate in unmistakable terms. God has plainly said what he thinks of the natural man. He says there are none righteous, no not one. He says all the world by nature has been brought in as guilty before him. He says there is no difference. You may be of blue blood or brown. You may have a fine ancestry and a clear record in the eyes of men. No matter! he says all have sinned and come short of the glory of God. He says the natural mind is enmity with God, not subject the law of God, neither indeed can be. He says by one man sin entered the world and death by sin, and so death has passed upon all men. He says no man can be justified by the works of the law. He announces through the lips of a prophet that all our righteousnesses are in his sight as filthy, foul, putrid, pestilential and disgusting rags.

Man's Condemnation Self-Evident

Whatever may be the reasoning of God that leads Him to that conclusion, that is His estimate. That His conclusion is just would be in the nature of the case, seeing that the God of all the earth must do right; but to those who follow from the premise of the unalterable holiness of God, the unchangeable and incapable nature of man, and the law of self-defense in God's character and righteousness, which will not permit the final continuance of that which is evil before Him, and will not permit Him to ignore or clear the guilty, or allow even His love to deceive Him, this estimate of man and the correspondingly logical judgment and condemnation of him, must be self-evident. But whether it is or not; whether is commend itself to our sentiment or reason, it does not matter, it is not our estimate that goes, but the estimate of God as revealed in His Holy Word. And God's estimate is that man is hopelessly lost in himself. In coming before God then with his own character as a certificate of entrance into God's presence, the self-righteous man repudiates and tramples under foot the estimate of God.

Self-Righteousness Needs No Cross

The offering of self-righteousness rejects the meaning, and refuses to believe in the necessity, of the cross. It refuses to believe that the death of the cross was the antetypical fulfillment of all the sacrifices that went before; that it was the fulfillment of the burnt offering, the peace offering, the trespass offering; that the death of Christ was the fulfillment of the sacrifice offered on the day of atonement and that this day in which we live, dispensationally, is the Day of Atonement, the day of reconciliation to God, the day in which a sinner may approach, bringing the death of the cross as his sin offering, his peace offering, his trespass offering and his burnt offering. Self-righteousness does not believe the death of Jesus of Nazareth was a divine expiation for human sin. It is willing to accept it as a moral sacrifice and martyrdom, but shrinks back aghast at the idea that God was in that hour dealing with His Son as a substitute for sinful men, and through His death working out, for all willing to accept Him as such, a righteousness that should be the very

righteousness of God. Self-righteousness refuses categorically to believe in the necessity of expiation on the part of any human being.

It denies the tremendous proposition that the blood of Jesus Christ cleanseth from all sin. It denies the uncompromising proposition that, "*Without shedding of blood there is no remission.*"

It denies the demonstrated logic of every day's experience that a clean thing cannot come out of an unclean. It denies the statement of the Son of God that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. It refuses to accept the far-reaching import of that statement, the definite, dynamic conclusion that flesh will always produce flesh, that never, under any circumstance, can it produce anything but flesh, never, under any circumstance, can it produce spirit. It refuses to see how in this statement the Son of God testifies that between that which is born of the flesh and that which is born of the Spirit there is a great gulf fixed which even God, speaking with all reverence, cannot bridge, much less any culture by human effort.

Self-righteousness denies the thunderous and climacteric words of the Son of God in which he declares that unless a man be born again he cannot even see the kingdom of God.

This self-righteousness, added to all the denial it makes of the things of God so stated, has the hardihood to offer to God that human nature which He has judged and rejected. It sets aside God's own solemn Word, exalts the word of man and, in exalting the righteousness of man, denies the righteousness of God. In denying the righteousness of God, it denies God himself.

And God does not allow us to wait long in knowing his response. He rejects the offering of Cain and accepts the offering of Abel. Abel is the brother of Cain. He represents the second born, the second birth, the spiritual life and apprehension.

Abel's Offering Repulsive; Cain's Attractive

He brings before God an offering, an offering so terrible, so repulsive, that we turn away with a shiver. On a low mound of earth he lays a spotless, helpless lamb, and then with a sudden, quick stroke of his sharp, merciless knife, he cuts its throat till the crimson stains all its beating sides. Every natural sentiment rises up and repudiates the scene. Between the offering of Cain and the offering of Abel there is no possible comparison. Everything in the offering of Cain appeals to the natural mind. It is aesthetic, it is beautiful, it bears witness to the toil, the strain, the labor and the industry of Cain. The offering of Abel has not one thing in it to recommend it to the sense of the beautiful in us. In contemplating it there is only a feeling of horror rising into antagonism and indignation against Abel himself. Our sympathies go out to Cain; we unconsciously admire him for what he has wrought. We feel in our inmost soul like denouncing Abel, driving him from our presence as a cruel and senseless butcher.

If, therefore, in the offering of Abel there cannot be found the most intellectual as well as spiritual reasons for it, the record of the scene with all its sickening and useless brutality is enough to wipe that part of the Bible from the face of the earth and throw grave and just doubts upon the integrity of the rest.

(To be concluded in the July number)

"ALL THE GLORIOUS THINGS"

By A. C. Gaebelein, D.D.

THERE is a blessed little statement in the Gospel of Luke, which recently arrested our attention: "And all the people rejoiced for all the glorious things that were done by Him" (Luke xiii:17). And it must have been glorious when His blessed feet walked on this earth and when in that little land, called by Isaiah "Immanuel's land," He manifested His works of Grace and Power. In His unostentatious way, He who had humbled Himself and stooped so low, went about doing good. Garbed as a servant, yea, the servant of all, He was none the less the mighty Jehovah. He had veiled Himself; but behind that veil there was the Glory of the Only Begotten of the Father. In the glorious things He did, His Glory was revealed.

What a glorious manifestation was the deliverance of the daughter of Abraham, whom Satan had bound for eighteen years! What glorious things the raising up of Jairus' daughter, the bringing back to life of the widow's only son at Nain, the feeding of the five thousand, the cleansing of the lepers, the casting out of demons, the calming of the troubled sea! Well did all the people rejoice for all the glorious things that were done by Him, the evidences that God had visited His people and that Jehovah had appeared in their midst. And yet though they saw these glorious things, such as the eyes of men had never seen before, nor seen again, they believed not on Him. He had to upbraid the cities wherein most of His mighty works were done, because they repented not. "And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Then He who had done all these glorious things was rejected by His own, delivered into the hands of the Gentiles and crucified. And now He is the risen and glorified One, at the right hand of the Majesty on high. He sat down, because His work He came to do is finished. He is waiting on the Father's throne, because His work as King is unfinished. When the appointed time comes in the purpose of the Father, He will send Him again into world.

With His personal manifestation in power and great glory He will do greater and even more glorious things than the glorious things He did while on earth. His glory then will cover the heavens and angels will attend His return to the place where He once was rejected and cast out. He will also bring with Him all His saints in unspeakable splendor and glory, for it is written, "When Christ our life shall appear, then shall ye also appear with Him in Glory" (Col. iii:4): He will then make known through the redeemed and glorified hosts the excellency of His own work.

He will be admired in that day in all them that believed, for each will reflect His own image and glory. He will also present them faultless before the presence of His glory with exceeding joy (Jude 24). His own prayer will be fully answered, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory." Then it shall be known what glorious things He has done by His blessed work on the cross.

And the earth will behold His glory and He will do glorious things once more. It is true, wrath will be poured out from above. He must judge and deal in judgment with this earth. This too belongs to His glory.

The world is to be judged in righteousness by that man, whom God hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead (Acts xvii:31). The ever multiplying enemies of the cross

of Christ, the evil teachers, who deny the Lord, who bought them, will find their miserable end, when He is manifested in glory (Phil. iii:18, 19). He comes in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power (2 Thess. i:9-10).

These are solemn statements, which are much forgotten in the days of a false security and false peace. May we remember constantly that all Christ rejectors are facing a certain doom, when He is revealed in glory. But in wrath He will remember mercy and when all things which offend and them that do iniquity (Matthew xiii:41) are dealt with, He will begin to do His glorious things for the earth.

He will do glorious things for Jerusalem and for the remnant of His earthly people. He will make Jerusalem a praise in the earth. There He will once more establish His dwelling place of Glory and shine forth in Beauty and Holiness (Isaiah iv, Psalm cxxxii:13, 14). "And they shall call thee, The City of the Lord, The Zion of the holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isaiah lx:15). What glorious things are predicted by the Spirit of God yet in store for that city, for the land and for the people. He will do all these glorious things.

Then He will wipe away all tears, sighing and sorrow will flee away. The eyes of the blind will be opened; the ears of the deaf unstopped; the tongue of the dumb unloosened and the lame man will leap as an hart. Demons will have to cease their fearful work and Satan's power will be completely checked. The wilderness will blossom and the deserts become fruitful places.

He will do glorious things among the nations so that all wars will cease and righteousness will be practiced, while the fruit of righteousness, blessed peace, will be in the earth. What glorious things He will do in blessing all creation. No human tongue or pen can describe the glories He will bring to this earth, when the glories not only of Himself, but of the now unseen world of spirits will be visibly seen. The angels of God will ascend and descend upon the Son of Man (John i:51).

Then all the people will indeed rejoice and shout for joy. The heavens will rejoice and sing the Glory song; the earth will answer. Israel will rejoice and the nations of the earth, then worshipping Jehovah, will rejoice with His people for all the glorious things He has done (Deut. xxxii:43).

How little we His people think of the glorious things to come, all the glorious things He will do. It seems strange that so many of God's people are so indifferent to these future glories. Alas! it is the work of the god of this age, who not only blinds the eyes of them that believe not, the unsaved, but who in his masterly way, obscures the visions of glory and makes this passing age with all its vanities so attractive to the heirs of glory.

It needs a constant reading of the Word of God, it needs a constant heart occupation with the glorious things to come, to be kept from the snares and to be saved from the great prevailing indifference. Only as we remember "all the glorious things" and look upon them as coming realities, can we serve with joy and gladness. It is the joy set before us. May we daily remember that He who was here and did all these glorious things will come again and do greater things so that the earth will be filled with rejoicing. How soon, dear reader, all the glorious things, the fulness of our redemption may be upon us? Only He knows it. Then we shall see Him as He is.

"Face to Face with Christ our Saviour, Face to Face what will it be."

RELIGIOUS LIBERTY IN ITALY

By Rev. Stefano L. Testa, Italian Secretary

A TREMENDOUS good news comes from Italy. Premier Mussolini has given complete religious liberty to Protestants in Italy. A special law regulating non-Catholic cults admitted in the State was presented by him to Parliament in a three-hour speech, and was approved almost unanimously, with only two dissenting votes.

When the Italo-Vatican Concordat was signed by Mussolini and Cardinal Gasparri on February 11th last, it was feared that the Canon Law of the Church would be enforced upon all Italy, with the probable result that Protestant churches and institutions would be suppressed and the Roman Catholic Church would be the only Church in the kingdom. Many optimistic Roman Catholics both in Italy and America so understood it to be and *Te Deums* were sung in many churches for the supposed victory of the Papacy. On the other hand many prayers went up to God by Evangelical Protestants, that the "little flock" might at least be allowed to exist, and were prepared even to suffer persecutions in His Name.

The new law by Mussolini not only has disappointed the intransigent Jesuit element, and has calmed all fears from the Protestant side, but it gives Protestants and Jews legal standing, complete religious liberty and their churches admitted and protected by the State,—i.e., much more than they had before and than they dreamed to hope for.

This is really the work of Almighty God, Who has intervened to save the "little flock" from being scattered.

This is a brief resume of the thirteen articles of the new law:—

1. That the Catholic Church is the State religion, according to the Constitution, and enjoys special privileges. She is free in spiritual matters, but in civil matters the State is supreme, and Bishops and priests must abide by the civil laws of the State.

2. Non-Catholic cults are no longer simply tolerated, but they are admitted into the State and have a right to the protection of the State.

3. Religious liberty and the right of religious discussion is guaranteed to all citizens.

4. Marriages performed by Protestant ministers and Jewish Rabbis are as legal as those performed by the priests, and all clergymen must register those marriages with the State Bureau within five days.

5. That education is not to be controlled by any church, but by the State; and no religion is to be forced on children in the Public School. There will be courses of religious instruction in the schools, but parents, who are the natural guardians of their children, can select the religion in which their children are to be instructed in the public school, or ask to be relieved from any religious teaching.

6. Mussolini has made it clear that by the Concordat no temporal power has been restored to the Pope, but in fact the temporal power has been buried forever.

This is a tremendous good news, especially since it comes from unexpected quarters. Protestantism in Italy was always regarded as an intrusion and was simply "tolerated" in law and persecuted in practice. Mussolini has now admitted it into the State and put it "on the map" of Italy. Protestants are naturally elated and thank God for his wonderful gift of religious liberty.

The Pope, the Jesuits and the Catholic papers in Italy are in consternation and decry any recognition or protection given to non-Catholic cults, but the fascisti and government papers have all risen in defence of Protestants and the new law, as I said, was voted unanimously in May 13th, which will be regarded as a "red letter" day in the history of liberty of conscience in Italy.

Our Missionaries of the Evangelical Church in Italy, for the conduct of which and continuance of the work we of *The American European Fellowship* are partly responsible, look for a great turning of the people's heart to the Gospel and a large extension of the work there. Since this door has been thrown wide open in the providence of God, now is the time to pray for the work and send contributions, so that many souls will see the light of Christ and come to it. Send your contributions to *The American European Fellowship*, marked "For the Work in Italy."

A CHANGE IN THE OFFICIAL STAFF

IT is seven years since I came to New York to assume the place of General Secretary of the Russia Evangelization Society, later merged into the American-European Fellowship.

I have seen the missionary force increase from two to more than a score, with as many native workers, and the financial budget multiplied accordingly. I have had the privilege of working side by side with some of the finest Christian leaders in America. In the propagation of the work I have spoken from many pulpits, and have written articles and letters of appeal, which have brought a response from many praying friends. There have been many answers to prayer, and much to thank God for. Now the time has come to sever my connection with this missionary work for Europe, to lay down my pen and to introduce my successor. This I do with particular relish, because the new General Secretary is a personal friend, whom it has been a privilege to know and have fellowship with. I shall remain at 156 Fifth Avenue for some months at least, but all correspondence should be addressed to the American-European Fellowship.



GEORGE A. SIMONS, D.D.
General Secretary

The new General Secretary is Rev. George A. Simons, M.A., D.D. For thirty years Dr. Simons has been a minister of the Gospel, and for over twenty years engaged in religious and educational work in the parts of Europe which the American-European Fellowship seeks to serve. Dr. Simons has spent a score of years as organizer and pioneer mission worker in Russia, Estonia, Latvia and Lithuania. He has served as superintendent or Secretary of several European Missionary Conferences. He has written much and spoken more of the spiritual needs of the great field in which we see the promise of a harvest of souls. He has command of the necessary languages and is a friend of many. He carries five decorations from as many different European governments for timely service rendered to the people. Any choice made by our Board of Directors, needless to say, would be a man doctrinally sound, deeply spiritual and a praying Christian. Such I know Dr. Simons to be.

It is very proper to introduce at the same time the sister, Miss Otilie A. Simons, who has faithfully labored beside her brother through all the long years of toil in Russia and the other European countries. Dr. Simons will assume the duties of General Secretary of the American-European Fellowship on July 1st.

Norman J. Smith.

THE QUESTION OF THE AGES

By C. W. Jackson

"What think ye of Christ, Whose Son is He?" Matt. 23: 32.

As I read the Gospels and Epistles, I am taught that the fundamentals of New Testament teaching are not morality or social uplift, which are as *soap and soup*, but, *Who Jesus Christ was, is and is to be*, what He has done, *is and is to do* for the redemption and salvation of believers in him, and redemption and restitution of our sin cursed earth.

Verily, Christ is the key to the Scriptures and faith in what they teach in regard to him is our only hope. Therefore, the importance of the question. God help us in what we write.

Three views are held and advocated as answers to this question:

First; He was the son of Joseph and Mary, a *good man*, but no more a son of God than the whole human race are.

Second; He began his existence at his birth, and only existed *prior* to this, in the plan and purpose of God as the *unspoken Word*, and was the Son of God *only* as conceived by the power of the Holy Spirit.

Third; That he was the *pre-existent* Son of God. "And was made flesh and dwelt among us." Jno. 1:14. "To the word and to the testimony, if they speak not in accordance to this, it is because there is no light in them." Let us hear what devils, wicked men, good men, angels, Christ himself and God the Father have said upon the subject.

Devils, what do you say? "Thou art Christ the Son of God." Luke 4:41.

Wicked men, what is your testimony? You who nailed him to the cross, witnessed his agony and death, the earthquake shock and darkened sun? "Truly this was the Son of God." Matt. 28:54.

Good men, what do you say?—Peter you who denied him, repented and was forgiven. "Thou art the Christ, the Son of the living God." Matt. 16:16. Now let us have John's testimony.

"In the beginning was the word, and the word was with God, and the word *was* God. He was in the beginning with God, All things came into being *through Him*. And apart from Him *nothing that exists* came into being." Jno. 1: 1 to 4 (Weymouth Trans.) Also 1st Jno. 1: to 4.

Now let us hear from the Apostle Paul. And notice his testimony agrees with John's: "God, who at sundry times and divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, by whom also He made the world, Who being the brightness of His glory and the express image of His person,

and upholding *all* things by the word of His power," Heb. 1:1 to 3. "But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy Kingdom, And thou Lord in the beginning hath laid the foundations of the earth, and the Heavens are the work of thy hands." Heb. 1:8 and 10.

Again:—"Who is the image of the invisible God; for by Him were all things created that are in heaven and that are in earth, visible and invisible . . . And He is before all things and by Him all things consist." Col. 1:15 to 18.

Now the prophet Isaiah's testimony: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9: 6.

And Micah:—"But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, Whose goings forth have been from old, *from everlasting*." Micah 5: 2.

Now let us have the angels' testimony to shepherds:—"Behold, we bring you good tidings of great joy, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 1: 11.

And now let us hear the testimony of Jesus Christ himself. He who spake as never man spake. Now He was just what He claimed to be, or he was an arch deceiver and blasphemer, and the Jews were right in condemning Him, for he would have been an impostor. What did he claim for himself? Listen: "For God so loved the world that he gave his only begotten Son that whosoever believeth upon Him should not perish but have everlasting life." Jno. 3:16. "I came down from Heaven;" "What and if ye see the Son of man ascend up where he was before." "Father, glorify me with the glory I had with thee *before the world was*." "Before Abraham was I am." Jno. 6: 38, 3: 13, 17: 5 and 8: 58.

And when Peter answered his question, "Whom say ye that I am?" and Peter replied, "Thou art the Christ the Son of the living God." Jesus said, "Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven . . . And upon this rock (this confession) I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 16, 17, 18.

"Other foundation can no man lay than is laid," says the apostle Paul. When the woman of Samaria says to Jesus, that "Messias cometh which is called Christ, when he has come he will tell us all things," Jesus replies, "I that speak unto thee am he." *Jno. 4: 25, 26.*

Again, Jesus' emphatic testimony *Rev. 1: 8:* "I am Alpha and Omega, the beginning and ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

And at His baptism and transfiguration, the Father gives this testimony:—"This is my beloved Son in whom I am well pleased, hear ye him." And I say Amen.

Now, brethren and sisters, I have given you an accumulation of Biblical evidence in answer to the question heading our article. Do not these scripture statements from these half-score witnesses teach us that Christ was the pre-existent Son of God, who came down from Heaven to earth, miraculously born of the Virgin Mary, thus becoming the seed of woman, child born and Son given, thus becoming flesh and dwelling among us, manifesting His deity by His wonderful life, words and deeds. Humbling himself and becoming obedient unto death, even death upon the cross for our redemption, and deliverance of groaning creation." Delivered for our offences and raised for our justification, ascended to glory to prepare a place for us, and as our high priest and intercessor, Son of God and Son of Man, Prince of the house of David. God has highly exalted Him and given Him a name above every other. "That at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth, (angels, men, and devils,) and that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father." "Now in Heaven He's interceding for fallen men, soon He will finish all His pleading and come again. Then all who do not accept, confess and bend the knee to him here, while it is the day of Salvation, will bow and confess then to their condemnation and destruction. *Rev. 6:14* and on; and *Mat. 4: 1.*

"Too late! too late! their cry. The day of grace is ended, the sinner now must die."

"Oh, unsaved one, accept of the Christ now, and then with us sing the coronation song, "All hail the power of Jesus name, let angels prostrate fall; bring forth the royal diadem and crown Him Lord of all."

Yes, soon He will come. What a blessed thought.

Completing the work before He had wrought,

The curse to remove and to make all things new,

This story of love is true. Hallelujah!

THEY THAT BE WITH US

God is with us. "If God be for us who can be against us." *Rom. 8: 31.*

Christ is with us. "Lo, I am with you alway even unto the end of the world." *Matt. 28: 30.*

The Holy Spirit is with us. "And I will pray the Father and he shall give you another comforter that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." *Jno. 14: 16 and 17.*

Angels are with us. "Are they not all ministering spirits sent forth to minister for them who shall be heirs for salvation?" *Heb. 1: 14.*

The providence of God is with us. "But my God shall supply all your needs according to his riches in glory by Christ Jesus. *Phil. 4: 19.* "They fought from heaven; the stars in their courses fought against Sisera." *Jud. 5: 20.* "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." *Rev. 12: 16.* "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." *Rom. 8:28.*

What a panoply or body guard has the Christian! Why should we not be of good courage; strong in the Lord and the power of his might, as we go forth to war against all the powers of darkness, wicked spirits in high places which oppose. The battle wages hot and fierce, but victory ere long will perch on Zion's banners; Jesus is soon coming, "Hold the fort." Gather in the lost ones. "For you I am praying." C. W. Jackson,

THE FINAL ISSUE

The final issue in respect to Christianity is—whether the Bible is the fully inspired, inerrant, infallible Word of God. If it be, then all question as to miracle and doctrine is definitely and dynamically settled, and there is nothing for the Christian to do but sail quietly and restfully on the waveless sea of faith.

If you reject it as such, then you are in the troubled waters of reason, perpetual guess, the black darkness of torturing doubt and the unrest of soul for which there is no cure.

It is to be remembered beyond all question that faith is not a matter of evidential conviction, but the pure, unqualified gift of God. If happily you have it, you may, and you will, realize the truth of the Scripture statement that there is "peace in believing."

I. M. Haldeman.

THE SECRET OF BLESSING

By Margaret Griffith

It is always an inspiration to enter the large auditorium of the Moody Church and witness the great audience gathered there to worship God. It is not an unusual occurrence that souls are brought to Christ in these services for the spirit of that great evangelist, in whose memory it was built, lives on, and the pure Gospel is proclaimed here.

During the days of the recent missionary Conference there, when men and women, missionaries from India, China, Africa, Central America, Russia, and Europe represented the millions out of Christ in these lands, there were moments when hearts were melted with a passion for lost souls, overwhelmed with the great task of reaching them.

There seemed to be only one solution to these great problems. A cry arose in the hearts of those present, which grew in intensity daily, and found expression at length in the prayer, "Lord Jesus, come quickly."

This old world with its sin, resulting in sorrow, sickness and distress, needs Jesus. Who but the One, whose heart was broken for the sins of the whole world, can bring comfort and peace, joy and healing back to it. There is only one heart bidding for the whole world.

The call went out in no uncertain sound for men and women who would sacrifice, suffer, and die if need be, to bring back the King. (II Sam. 19: 9-14.) "Why speak ye not a word of bringing the King back?"

"There were those who responded with a new determination and a steadfast purpose to allow nothing to hinder them in the great work of going with the Gospel to the ends of the earth.

The keynote of how this might be done speedily was struck when Dr. Glover, recently returned from China, narrated his experience of living several months with Dr. Hoste. It was a blessed experience. Not a day passed that Dr. Hoste, that great missionary statesman, of the China Inland Mission, with manifold problems facing him in those awful days, did not begin the day with two hours of prayer.

Dr. Glover said, as he prayed with him and listened to him circling the globe, bringing before God by name, Missionary Societies, Missions, and Missionaries for one hour and a half, and leaving the last half hour for prayer for the China Inland Mission, he marvelled, and understood better the secret of God's blessing upon that work. So much prayer for others, and he put them first. No wonder the machinery ran smoothly for the rest of the day and all the day.

How God loves to pour back in interest for our work the prayer interest we take in the work of others? Will we learn the secret?

Will the followers of the Lord Jesus learn to pray for others, rather than censure and criticize them? This, too, will come back with interest. God is just. Satan is the accuser of the brethren and is pleased to have a chorus of brethren tune in and reiterate the theme he has set going. Our Lord has pleasure in us when we are silent as to censure and pray for those who may disagree with us, even as He did for His enemies, without bitterness and the spirit of criticism.

May the prayer helpers pray a big prayer for this month. That every one connected with *The American-European Fellowship* both at home and abroad may be blessed in service and power. But can we ask this for others, if we do not first "give ourselves continually unto prayer?" Acts 6: 4.

There are several deeply interested to pray for the funds needed to conduct a Bible School for Russian women in Wernigerode. The buildings are available in which Pastor Jack formerly conducted a school. The small sum of \$300 monthly would begin this work.

May we remind you there are 4,000,000 widows in Russia, and many more women than men since the war. Thousands of them have accepted Christ, but they have no one to lead them on. The purpose of the school is to bring some out of Soviet Russia, where they can be refreshed in mind and body by the surroundings in the Harz Mountains, Germany, and where they can be built up by the Word, and later go back to Russia to build up others.

Will you ask God to give us speedily \$200 monthly to be used in the printing of a Polish Magazine, which Mr. Prszeorski of Warsaw, desires to edit with another converted priest, and also for several trained men on the field, who have the languages but no support? "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9.

A LESSON IN FAITH

Among the officers of a church in New England, of which the writer was pastor some years ago, was Deacon C—. For years of his Christian life, he had frugally maintained his little family on a portion of his moderate salary. The remainder he had sacredly devoted to Christian uses. He was a systematic beneficence society in efficient working order.

As a consequence, while his living was on a modest scale, his giving was done in princely style. From his charities you would have supposed him to be a millionaire. He did a larger business for the world's welfare, with the Lord as "silent partner," and on a smaller capital than any other man I ever knew.

There was much querying over this bold policy of Deacon C—. It seemed like suicidal folly to live with no provision for the future. The young men in his Bible Class used to ask:—

"Now, Deacon, would you advise us to go on in your style, spending or giving every dollar, and never taking death or old age into account?"

"Why," he would answer, "according to your faith be it unto you.

"Can you enjoy this kind of life? That is the question. Can you rest on God, with nothing else on which to rest, as you would on \$50,000 worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God will bless you in it.

"But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience—to have no peace or joy or liberty in it—then I advise you not to make the venture."

And there were few or none who did make the venture.

The question often went from mouth to mouth, "How will the deacon come out with his experiment? How will it strike him when too old to work?"

I removed from the town while Deacon C— was in the prime of his powers. Years passed on and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from an excellent lady, in the same church, which read substantially as follows:

"By the way, it will interest you to know how Deacon C—came out at last with his life of faith. Some two years before his death he was struck with paralysis, and rendered helpless. The E— Company (a large corporation in whose service he was) esteemed him so highly that for a year they continued his salary. Then it fell off to half pay for about the same period. At last his income ceased altogether. But his cheerfulness never abated; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving \$50 to the cause of Missions.

"So matters stood when an aged aunt of his who had died suddenly, was found to have left him \$11,000, which provided for him through the remainder of his life."

Sunday School Times.

WHY STUDY THE BIBLE?

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make much use of him, for there is not much for the Holy Spirit to work upon. We must have the Word itself, which is sharper than any two-edged sword.

The sermon spoken by Moses just before he left the children of Israel was just a rehearsal of what God had done for them, and of their deliverance from the cruel hands of Pharaoh; of the destruction of their enemies in the Red Sea, and their safe conduct through the wilderness.

Joshua did the same thing, and when Peter stood up on the day of Pentecost, the Spirit of the Lord was in him, and he went on quoting Scripture to the people, and that was the arrow that went down into their souls. What did the devout and martyred Stephen do but just rehearse and expound the Scripture from the time of Abraham downward?

People are constantly saying, We want something new; some new doctrine, some new idea. Depend upon it, if you get tired of the Word of God, and it becomes wearisome to you, you are out of communion with Him. What you want is some one who will unfold and expound the Scripture to you.

There is no situation in life for which you cannot find some word of consolation in Scripture. If you are in affliction, if you are in adversity and trial, in joy or in sorrow, in health or in sickness, in poverty or in riches, in every condition of life, God has a promise stored up in His Word for you.

Study the Bible carefully and prayerfully, ask of others what this passage means and what that passage means, and when you have become practically acquainted with the great truths it contains, you will have less to fear from the world, the flesh and the devil.—By D. L. Moody, in *The Bible Reader's Guide*, published by the American Tract Society.

A BIT OF WORK FOR ALL

A splendid little booklet, entitled *Europe as a Mission Field*, issued by *The American European Fellowship*, is one of the best we have seen for arousing interest in Europe's needy millions. If every reader would secure a few and start prayer circles in their homes great good might be accomplished. Statesmen and others are perplexed with European problems, but the key is in the hands of the Prayer Partners. Ours is a unique privilege, is it not? At the same time it is a serious responsibility. "Am I my brother's keeper?" What shall my answer be?

F. Spencer Johnson.

GOD'S BLESSED PARADOXES

There are heights and depths of Christian experience open to every child of God, but few there are who turn this way and seek out the pleasures of His providing. Many a Christian life today seems to have little in it to stir the heart or imagination. There are no heights; there are no depths; there are no far horizons. It is commonplace. Those who live that sort of life are most likely to seek for thrills in worldly pleasure.

How few go on into that vast, unexplored region where "there remaineth yet very much land to be possessed" and where the richest treasures yield to the touch of faith! The reason is plain,—if we would go on with God,—we must be willing to go down with God, down through humility, through service, through sorrow or suffering. Here we face one of the blessed paradoxes—*God's way up is down!*

There are wonderful paradoxes, in the fully surrendered life of the one who walks step by step in close conscious fellowship with the Spirit of God. To our finite minds "God moves in a mysterious way!" The mystery of His leading, of His working, of His powers and love, is so full of surprises that our life today may be a wonderful contrast to our life of tomorrow. The two days together may form a marvelous paradox.

Going down without God is sad indeed, but going down *with God*, there is nothing to fear! Perfect love casteth out fear! Absolute trust brings peace! God's time-piece strikes! The hour of our deliverance has come! Hallelujah! It came for Job, it came for Joseph and it came for Jesus! Victory and joy are ours! We have discovered treasures of His Love and Power that are indescribable! We are going up and on with God! Now we understand the suffering and trial! We praise and thank Him for it—we thank Him for bringing us *down!* And if we are so surprised, so full of the joy and wonder of it all here—what will we be when we reach the other shore? "For it hath not entered the heart of man what things the Lord has prepared for them that love Him!"

So remember, Whom God would greatly exalt He first greatly humbles! When He has a specially bright crown for a soul, He first imparts an equally heavy cross. But, "Call upon me in the day of trouble, and I will show thee, great and mighty things which thou knowest not."

Some paradoxes in the Bible;—

2 Tim. 2: 11. For if we be dead with Him, we shall also live with Him!

1 Tim. 5:6. She that liveth in pleasure is dead while she liveth!

He that loseth His life shall find it!

He that humbleth himself shall be exalted! II. Cor. 12: 10. When I am weak, then am I strong!

If we suffer with Him, we shall reign with Him!

Matt. 19: 30. But many that are first shall be last; and the last shall be first.

Matt. 5: 3. Blessed are the poor in spirit for theirs is the Kingdom of Heaven!

II. Cor. 5: 10. As sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things!

E. B.

TORONTO JEWISH MISSION

Toronto, May 15.

Are missions to the Jews, in your experience, "notoriously ineffective?" A well-known Hebrew Rabbi of Toronto claims they are. He insists further that they are "a reproach and a discredit" and that they "constitute a public insult to Judaism."

We in Toronto are familiar with the recent controversy in the press which this eminent Rabbi's invective against Jewish missionary enterprise fomented. Back and forth for days, between the Rabbi and Christian defenders of the Great Commission, the battle of words waged; and all the while, quite unconsciously to our distinguished Hebrew friend, God was making the wrath of man to praise Him. By reason of the publicity given to missions to the Jews, a wide-spread interest was aroused, and many new friends were won for the cause. In our own Toronto Jewish Mission many evidences of this quickened concern were received. Here, for example, is one representative letter that came to us: "I have read the recent utterances of Rabbi — in opposition to the activities of Jewish missions. This merely convinces me that the missions are getting in some effective work and is just one more good reason for supporting them. I am therefore enclosing my cheque as a contribution. I hope and pray that an overflowing blessing from the God of Israel may be upon your mission and upon each individual worker engaged in this difficult but exceedingly important field of missionary effort."

This Toronto controversy is but part of a general discussion over Jewish missions that has recently been widespread in the press. The Literary Digest of March 16 devotes over a page to arguments, pro and con, by prominent Jewish periodicals and by churchmen. The whole discussion, we believe, is most significant. Not only is God stirring the dry bones of Israel, but He is stirring His Church as well to a new concern for the Jew.

Part of the monthly letter by Agnes Scott Kent, Missionary.



EDITORIAL



IF YE BE LED OF THE SPIRIT

PAUL assures the Galatians (5 : 18) that they are not under the Law if they are truly led of the Spirit. Is this an assurance that the Spirit nullifies the Law? Truly not, for we know that Christ paid the full penalty of the Law for our sins. Even He does not nullify the Law, but fulfills its penalty.

How then does Paul assure the Galatians they are not under the Law if they are led by the Spirit? Is it not Paul's idea that the Power of the Spirit is sufficient to put us above and beyond the Law;—that is, by resigning all to the Spirit's leading, we are so far beyond the Law's requirements that the Law has no hold or power over us or restriction it can place on us. We have by the Spirit's power yielded what the greater Law of Love desires of us.

The Law is hard and cold, inflexible in its demands. The Law is not "amendable to reason," and will not accept excuses. It measures all offenses by a single fixed rule; it is exact and exacting. It may be broken innocently, but it is broken nevertheless and demands its penalty in full.

While the Law is a necessity (humanly speaking) to bring men's actions to the standard which best serves the necessities of all creatures, it never lifts a hand or speaks a word to aid those who voluntarily or involuntarily become law-breakers. There is no kindness in the Law, no tenderness, no love.

If a spirit of pity manifests itself at the moment of pronouncing sentence, it is never the Law that is tender-hearted. It is only the Divine spark in the breast of the judge, speaking tenderly in spite of the Law. Indeed, the judge feels he can show no such tenderness or leniency, because he is there for the sole purpose of making the guilty fulfill the demands of the Law. He can only pronounce the penalty which the Law demands.

But the forces which enact human laws are not laboring their best for the good of mankind unless they also provide ways and means to aid humanity in keeping the Law. A Legislature does not do its full duty by prescribing penalties. It must create agencies for the welfare of the people,—means to overcome tendencies toward crime, correction of conditions which make for crime.

The Law-maker must approach the prospective Law-breaker with the stern rules of justice, but how one-sided and unbalanced his action if he provides no avenues of escape from the path of crime. Not all will take the path, of course, but many will if a way is made clear or if temptations are removed.

Speaking now of the Divine aspect of the Law, "The soul that sinneth, it shall die!" That is inflexible beyond all man-made laws. Its penalty is a necessity born of the act. It seems almost as though the Law in this case is a plain statement of fact, rather than the creation of a rule. When viewed in the light of our knowledge of a Father's love, its clear assertion might almost show a tender warning.

Yet there are far better provisions made for God's creatures than mere reminders of the penalty for sin. Rarely in human experience does another pay voluntarily for the crime of any one, taking the penalty and letting the guilty go free.

It is written above that the human law-making power must also provide ways of escape *from temptation* for those who are *liable to err*, or their duty is but half done. What shall we say of our Creator, who has not only provided ways to avoid sin, but has provided a way of escape *from the penalty* itself?

Human love prompts our efforts to keep the weak ones out of the way of sin, out of the paths of temptation. Divine love does all this, and then provides a substitute when the Law is broken and the penalty must be inflicted. The Scripture portrays very clearly the divine love of our Father in giving His only Son to be the substitute and bear our penalty against the Law of Sin and Death.

But here we are, still on earth and subject to temptation, in spite of our faith in God and our acceptance of free salvation and the gift of eternal life.

Is there any other provision wisely made for us? Can Paul tell us any other good thing? "It seems he has done so in our verse, Gal. 5: 18. If his words are true, we are brought out now from under the Law. Christ having done His part in bearing our sins on the tree, to fulfill the penalty demanded by a righteous yet stern Judge, the Holy Spirit now appears to lead us in a new way!

"If ye be led of the Spirit," it is written. Plainly, the Father cannot sin; Christ "tempted in all points, yet without sin,"—can the other member of the Trinity be any less sinless?

Clearly the way of the Holy Spirit could not be the way of sin any more than the way of the Father or of the Son could be the way of sin. Where the Holy Spirit leads, no less than where Christ led, are paths of righteousness.

"If ye be led of the Spirit, ye are not under the law!" Surely it is the Father's love manifested again. Even Christ has said, "I will send Him unto you." Following, or led by, the Spirit, shall we not escape the paths of sin here and now? It is the evident intention of our Father!

The Holy Spirit comes to us first to plead in behalf of Christ, bringing the offer of salvation through His death on the cross. That is His first office, and He can in no wise enter our lives or become our leader and guide until we have accepted the sacrifice by faith. He, like Christ, stands outside the door of our heart; indeed, He is there with Christ, seeking admission. Christ enters first, then the Holy Spirit.

The Holy Spirit cannot lead us and bring us out from under the Law until some one has paid the penalty of death demanded by the Law. If we accept through faith the sacrifice provided, we make possible the leading by the Holy Spirit.

How wonderful are God's ways! How deep His mercy, how boundless His Grace, how tender His Love! He tells us clearly the penalty for sin; He provides the way of escape from the penalty; He leads us out from under the Law if we follow the Holy Spirit. Blessed be the Father, the Son and the Holy Spirit.

The Mission Fields of Europe

THROUGH THE WEEK IN CZECHOSLOVAKIA

By Edna Kauffman Lukesh

S. S. Class of the 12th St. Baptist Church,
Allentown, Pa.

Dear Brothers and Sisters in Christ:

Christian Greetings. "As thy days so shall thy strength be." Deut. 33:25. Thank God, He is faithful and giveth grace for every day. Perhaps it will interest you to have a little insight into our week-end work. As you already know that we have services in the mission every evening excepting Monday. Friday evening like usual finds us retiring at 11 or 12 P.M., and Saturday morning already at 6:30 or 7 on the street corner giving out tracts. During the winter at 7 or a little later while in the summer earlier. After one and a half to two and a half hours tract distribution we often feel tired and this Winter very cold. We give out as high as 20 to 25 hundred on one standing. Next we attend to other business in Town so that it is usually 11 or 12 when we get home. Then I still have my morning work to do and warm up the dinner, which we have brought to the house ready cooked, and be at the mission by 2 P.M. for children's Bible lesson.

After the children's lesson which lasts till four or four-thirty, we make several more visits before the evening service. As a rule we take a bite on the way, our home being at the outskirts of town it takes too much time to go home for tea. On this evening I generally go to the other end of the city to take care of five children (the youngest one eight months old) so that the Mother can attend the services. The father goes also, when not on duty, being a railroader. This meeting being open for questions it often continues till 10:30 and thus till we reach home from the children's place it is 12 or later.

Sunday morning services at 10 o'clock, closing at 11:15 or 30, some times the practicing of one or two songs or some one remains for private talk, or Brother spends a half hour passing out tracts in the city park. After dinner we make room in the kitchen and put tables and chairs in for the children. From two to three-thirty is the S. S. in the mission, then I take the greater part of the children to our home and keep them busy with hand-work etc., till five-thirty, when I return to the mission with them. I usually have 14 to 16 ranging from three to ten and some times even twelve year old ones. It

is not an easy matter to work with the children here, as very few are trained to obey. To leave them in the mission would disturb the message too much, thus the parents would get no benefit.

Generally we have just time enough to clear out the kitchen have tea and rush back to the mission for the evening service at 7:30, but some times it is already 7 when we reach the house and so the clearing up comes after the meeting which is 10 or 10:30. 'Tis true we are usually tired on a Monday morning, but if the weather permits we take bicycles (hire them) and take a trip into the country with tracts and gospels. Sometimes leaving home already at five-thirty.

On Easter Monday there was a very cold wind, so much so, that the proprietor of the bicycle loan shop was surprised that we should attempt to go, but we started out at 8:15, for the distant villages, with bundles of tracts.

The first stop to visit a sick one and rest a bit did not materialize because the one had gone to her home to recuperate. We continued through several villages giving out tracts, one of them being a pilgrimage place of considerable importance. We ate our lunch sitting on the wall where a new house was being built thus partly sheltered from the wind. Then we had to move on lively to reach the farthest object for that day. At some places the road was rather stony to me, not being so well experienced in riding yet, and we passed over flood land, going thru mud and water that we could hardly push the wheels not to think of riding, for spaces even carrying them.

This section of the country was over four hundred years ago so thoroughly evangelical that all the people were driven out or killed, and several colonies of Chroats established in their place. They are very fanatically attached to Romanism, for which they were rewarded an allotment of land. For this they are still grateful and stick fervently to their religion like to the old costume. There are still churches standing of the old Hussite architecture, of course now used by the R. C. Priests. This is the second time we have visited there, but it will be hard to start a work among them. We are sending tracts to several families regularly, and pray that a larger door may be opened among them soon.

Going farther, it being already dark, we were detained about an hour and a half, first hunting for material, and then fixing one of Brother's bicycle tires. They have the double tube system here, which is unhandy. Thus we could not carry out that part of our program, but had to turn back after one short call, reaching home at Midnight. We were sorry that we could not stay at this place longer, the man (who has been getting our tract for some time) had many questions. Pray with us for these souls, the time is short and one after the other is passing into Christless graves with the name of Jesus on their lips. "Jesus, Mary, Joseph," is supposed to be a form of prayer, which is used by the people continually, but in reality what a sacrilege. To me it sounds like swearing. How sad! What can we do? Talk to our Heavenly Father in the name of Jesus for them, and obey His commands. I took a cold that day, which I have not been able to get rid of yet, but God is able, and keeps me going. Praise His Holy Name. How glad I am for the fellowship in prayer with you and pray God to bless you abundantly and keep you abiding in Him till we meet with Jesus. Oh, what a meeting that will be, great the joy to see each other but the greatest to see our Redeemer. Yours for souls till then, Mrs. Charles Lukesh.

Begin Work for Children

Warsaw, April 2.

Thank you for the New York draft for forty dollars and for notes regarding indication that more funds will be pledged for my support. Received at the same time a letter from a California friend inclosing a draft for ten dollars. Am encouraged also that God is working toward the establishment of children's classes here and perhaps in nearby towns. Had an opportunity my first week in Poland to become acquainted with a Jewish family in a town of perhaps two thousand Hebrew people not far from Radost. This family has attended David Baron's Mission in London and who knows, but God may through this family give us an opening for a class there. Truly our God is wonderful in counsel and excellent in effectual working. (Is. 28:29 mar.) Grace Mott.

Jewish Mission Faces Opposition

Wolyn, April 25.

We praise God for His loving care and heartily thank you for your kindness. In this district we have experienced much opposition at times, but it has pleased the Lord to bless. There is among the people a great desire to hear the good tidings of great joy, for which we praise Him. Pray much for us.

I wish God's richest blessing to rest upon you and your labor of love. Max. Shuman.

DEFINITE AND TO THE POINT

Every little plea tucked away in the missionary letters ought to find its way into the heart of some praying friend, who will lay the need before the Throne of Grace.

The appeals are not idly made; they tell of real needs, and are mentioned in faith that some one will join in prayer and that prayer will be answered.

As a reminder to our readers let us mention some of the petitions from our workers.

Brother and Sister Lukesh are living in a damp basement and have no proper place for their meetings, yet they have labored long and faithfully for the Lord.

Brother Hill, in Roumania, could multiply the works of his native preachers with bicycles, at \$20 each. His six men could do as much work as eighteen, surely a good investment of \$120.

Miss Dimkova, in Sofia, needs a larger hall for her ever-growing Sunday School and a piano to train the young people in Gospel singing.

George Nazaruk in Poland asks \$200 to finish the Gospel Hall his little flock has been building; many have been baptized on this station.

Alter Frydman, Warsaw, having established his Jewish Christian Magazine, now appeals for \$50 monthly for an Esperanto publication, *La Clavo de la Spirito*, "The Sword of the Spirit." It would have a wide field in Europe, where many know this world-wide language. Meanwhile he is seriously ill and greatly needs our prayers.

Brother Hamaliuc is trying to find living quarters in Cernauti, where it is very hard to get quarters and the rents are very high. Pray that he may secure a place shortly, for his evangelistic work suffers.

Our Brother Badziak has gained a foothold and doing good work in two Roman Catholic villages, but the priests are furious and trying to discredit him. He needs our prayers.

Brother Arthur Bluhm, in Latvia, is in need of a piano and a typewriter. Pray that the Lord will solve this problem for him, too.

Josef Mrozek in Krolewska Huta, Poland, asks our prayers for a larger hall. The present one is far too small for the increasing number of people who are anxious to hear the Word of God.

Pray that the Lord's guidance and wisdom may be given to Mr. and Mrs. Gitlin and all the others who are carrying on the Radost Bible School in Poland.

Pray, too, for the brethren in Italy. The missionaries there write that they were being annoyed and persecuted, and could do no work outside of their own churches, because of the priests. Pray that they may be delivered under the new law.



At the Radost Bible Courses



Radost, Poland, March 8.

We are glad to know about that wonderful work of prayer you are doing together with that dear group. Indeed, prayer is the hardest and greatest work. The Lord wants us to pray and He is answering prayer in the most marvelous way. Praise the Lord for children of His who do know the power of prayer.

You will be glad to know that the Lord is doing wonders again at Radost. The same place which was almost ruined during the last year and a half is alive again, and we may praise the Lord for the privilege we have to prepare workers for His vineyard. Every corner of our God-given place began to praise the Lord. We are all feeling the presence of the Lord, and our souls are rejoicing. It may be because our school stands now just on the basis of the plain Word of God.

As you know we always had the reading of the Word of God, in the morning the O. T. and in the evening the N. T. so we go on now, except instead of a one year reading thru the Bible we have a two years' system. We are reading 32 verses daily of the O. T., and 11 of the N. T. daily, or about this number insofar as it coincided with the logical paragraphs. The study in classes deals with the daily portions. The students receive printed lessons consisting of notes and questions. They touch in their studies almost every word, having to account for their meanings and relationships. We are surprised to see that this work occupies the workers and the students, and oh, how it sanctifies the lives of these which are studying prayerfully just the word of God.

Brother Gitlin is working now more than ever. Those who are helping him in this work no less. He is rejoicing as never before to see that everything which a worker needed, namely the knowledge and wielding of the Word of God, is being given now by the courses to our brethren. Being in such deep studies all the day long we are sure that no power of Satan will be able to come too near to us.

Besides the Bible lessons there are also studies in Polish, English and Music. I know how your hearts would rejoice to see these young men in their studies with happy and shining faces thankful to God for the wonderful book, the Bible. I am sure as never before that the Lord wanted us to be in Radost. We are glad to know about your

prayer days. It makes us happy to realize that children of God are carrying the work of God at Radost in their arms of faith to the feet of our blessed Lord. May the blessings of our Lord Jesus abide upon each of His chosen ones, and through the prayers of these may the Lord be made known to the world.

Clara Gitlin.

Radost, April 7.

Peace unto you from our Lord Jesus Christ be multiplied!

I am glad for the opportunity to write you this letter: even though we are not acquainted, yet we are Brothers through the shed blood of Jesus Christ.

I am one of the Students at the Radost Bible School, at the head of which is Moses Gitlin, our Dean. We are studying together the unsearchable riches of His Word and the Lord opens the eyes of our understanding daily more and more.

In one of our Prayer-Meetings, Brother Moses Gitlin gave us a talk, informing us about your organization *The American European Fellowship*, which is taking care of us, of our spiritual as well our material needs.

The thought came to my mind to express my cordial gratitude to all the children of God, who are interested in this work.

We have experienced during our short stay at the School already many blessings, from God. Brother Gitlin is teaching us, using the method of questions. He gives us questions, which we learn to answer.

My personal request before you, my dear Brothers and Sisters is that you may pray for our Bible School and for Brother Moses Gitlin: that the Lord may give him strength of body and soul to continue his work.

Also please, pray for me, that He may use me, while I shall minister unto my White-Russian people in His holy ministry.

Wasily F. Seiriy.

Radost, March 27th, 1929.

Through His grace I am one of the Students of our Radost Bible School, where we have the privilege to study God's Word, in which are hidden all the mysteries of God's Kingdom and of His wisdom which He is opening unto us by and by as we continue to study His Book. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. . ."—Ps. 145: 3.

During one of our Prayer-Meetings, our

dear Brother Moses Gitlin, the Dean of our School, informed us, that we have this splendid opportunity to study God's Word in the Radost Bible School only thanks to you, our Christian Brothers and Sisters in the States, who are supporting our School with your prayers and gifts.

I was moved with the desire to express to you and to all the children of God, who are supporting this work by prayers and gifts a few words of appreciation.

I thank God that He has prepared your hearts to sustain this holy work of His and I feel a deep gratitude towards you for your spiritual and material help, which enables us to attend the Radost Bible School.

The dear Lord has marvelously blessed us, even during our so short stay at the School and we are drinking in out of God's Word daily something new and unknown. We are also studying the English language, but our dear teacher, Moses Gitlin, is pressing upon our minds the study of God's Word as a preeminent duty. And I agree with him, that the more we are acquainted with the Bible, the better we will fit into His service.

I beg you, pray with me, that the Lord may give me an ability to take in, that I may be able to preach the Gospel to our White-Russian people, who are perishing in darkness in this sinful world and to whom the teachings of Jesus Christ are unknown.

Please, also pray for our dear Brother Moses Gitlin: that our dear Lord may give him physical strength and mental ability to continue his labours to the end.

My cordial greetings to all the Brothers and Sisters, who are labouring with you. Greetings from our Students. Your Brother in Christ Jesus, N. Korniluk.

Radost, Poland, March 27.

Although I am unknown to you personally, however, I dare to write to you at this time.

I am a student of the Bible Courses in Radost. I thank my Lord for the possibility to be in these Bible Courses. They are for me great blessing.

At our prayer meeting Brother Gitlin told us that our Bible Courses are maintained with subsistence and prayers by *The American European Fellowship*, which is interested in the work of God in Poland.

Now I made up my mind to write to you this letter by which I express to you my hearty thanksgiving for your help and prayers.

In our Bible Courses there are 13 students. We learn the English language but more time we give to the study of the Bible. I believe that this study will serve in the future for the glory of our God. The Lord may use us as evangelists for many dark places in Poland.

I am a White-Russian. My native country is in the government of Polesie. There is a great need there for the Gospel.

The Lord helped me to be one year in another Missionary Bible Training school, where I learned a little bit the English language. Now I continue my study at the Bible Courses in Radost. Please pray for me.
Prochor Palejka.

HE VISITED RADOST BIBLE SCHOOL

May I introduce myself to you: my name is *Artem Kazimizski*,—I am a member of the Union of the Evangelical Christians in Poland. I came to the Radost Bible School for a short time, while calling on my younger brother, who is a student at Radost, that is going on under the leadership of Brother Moses Gitlin.

I do consider myself lucky that I can, even for a short time, remain at Radost, where I can attend the Bible Study under Moses Gitlin.

All of the Students seem to take deeply in, like a flower that drinks the dew before noon i.e. are filled with grace through the study of the Word of God and are getting ready for their labours to be on God's Field. "Then saith He unto His disciples: The harvest truly is plenteous, but the labourers are few . . ." Mat. 9:37.

The Students are instructed in: 1. The Old Testament; 2. The New Testament; 3. The Polish, and 4. English languages, accompanied with prayers and instructions.

Seeing all this I am thinking: How wonderful God's ways are and how marvelous his works are being manifested in the later days through His Children: I was told by Brother Moses Gitlin, who is labouring as unto the Lord with rest, day and night, that the school is being kept by you. I can't keep silent, but wish to express my cordial gratitude, that you have done so much and still are doing for us.

We pray, trust and believe, that the Lord will reward you from above for your faithful love in the Lord Jesus Christ.

We also believe, that in the future He will not forget us but will continue to help us through His children in the days to come.

Please, pray for our Bible-School!

Please, pray for our dear Brother Moses Gitlin, that the Lord may enable him to continue in His service.

I like to pray daily and sincerely for the work over here, as well as on the other side and for you, that mutually we may be enabled to praise His Name.

Please, also pray for me, that the Lord may fulfill my request (my prayer): that I may undertake a trip to America and may attend the *Moody Bible Institute*, about which Brother Moses Gitlin is writing you.
Artem Kaziminzski.

Radost, May 20.
Just received your last remittance of \$432.00, for which we thank you most heartily. The receipt I'll send on when your instructions are copied.

Two happy bits of news:

Our six-year-old boy Immanuel was most certainly regenerated last Thursday, just as his daddy was celebrating his seventeenth spiritual birthday. Mrs. Gitlin gave birth to a boy last Saturday, May 18th, whom we named Leon Samuel.

This brother agreed to let us have his one-room "flat" for our Jewish Gospel meetings. I went with him to the town, spoke with his wife and then with the landlord, and secured the consent of all concerned. This week we are to make the necessary arrangements, such as securing the permit, getting some chairs or the like of them, etc. We hope to start out the coming Lord's Day or the next Lord's Day, i. e. May 26th or June 2nd.

We may have to rent an adjoining room if the people come out well, which would



PHOTO OF GROUP OF WORKERS AT RADOST

First Row at the Bottom: Miss Anna Grycyna, Housekeeper, former student, Ukrainian.

Second Row, Sitting: Mr. Moses L. Schiff, Hebrew Christian Missionary in charge of the Jewish Inquirers' Department at the Radost Bible Courses. A convert and former student. Mrs. Moses L. Schiff, a Hebrew Christian, convert of our Radost Bible Courses. Mrs. Moses H. Gitlin, Mr. Moses H. Gitlin, (It is sure "him" in spite of his newly gained Polish moustaches). Mrs. Isaak Sofer, converted thru the ministry of the Christian Testimony to Jews in Wolyn; Mr. Isaak Sofer, Hebrew Christian missionary, in charge of our Jewish mission in Warsaw, the first Jewish student we had at our Radost Bible Courses.

Third Row, Standing: Mr. Emil Baumgarten, our cab man and general worker around the house, a German brother and prospective student; Mr. John Gordiuk, our secretary and bookkeeper, a Ukrainian, and one of our best former students; Mr. Daniel Sheida, our office boy, White Russian, former student.

I am a little ahead with my school work, hence time for correspondence. Yesterday afternoon the Lord brought it close to my heart that we ought to open a preaching station in our neighboring town Falenica (in English Falenitsa). It is about four miles from Radost. I opened my heart to Brother Miller, a German Christian residing in that town for the last few months. This brother knows me from Wolyn.

cost us about six dollars a month. We have a number of friendly Jews there. You have possibly heard of Mr. Solomon Karch, a Hebrew Christian student at the Moody Bible Institute. This boy came from that town and was converted at Radost, and later sent by friends to the Moody Bible Institute. The boy left a good testimony in that town.

Pray for our new preaching station in Falenica.

Moses Gitlin.

A MISSIONARY LIFTS THE VEIL

If you desire something to pray about, take these problems into your heart.

Snojmo, April 25.

It is always a season of rejoicing to hear from those who stand with us in prayer for the salvation of lost souls. All, whose hearts are touched by the prospect of the early coming of our blessed Lord, and love Him enough to wish to please Him, cannot but feel their hearts enlarged to those that know Him not. And what dearth of this blessed knowledge there is one can only find out by the actual contact with the lost ones. No doubt there are many right at the door, all around in the United States, and the experience shows that those have no real interest in missions at home nor abroad. Thus I am glad to hear of your life of sacrifice, and am sure you will so much better understand us.

I feel somewhat like the Apostle Paul in writing II Cor., asking to be suffered a little folly if he, compelled to do so, writes some about his experiences. Please do forgive me also if I lift the veil of some things that I'd rather left unsaid. As previously mentioned, the great lack of the knowledge of the gospel message constrained us to give a larger attention to the tract work, to reach thus places and hearts that would be otherwise physically impossible. We humbly glorify God for enabling us to give out over 400,000 four page tracts even when we had practically no help in that line, even barely the most necessary things to live on, almost as if the Lord had again multiplied the loaves and fishes.

I mention this only to show that after all there are some vital differences of methods to-day than in the times of apostle Paul. He had no tracts, and I would prefer also "epistles written on the tables of human hearts," but the time is short, and are we not to make the best use of all legitimate means the apostle Paul also found the ground far more workable if some Christian believers have been already found in the place, than we find when merely some tracts have preceded us. The apostles spend some time at each place, while we like the last Monday, covered 45 miles (on loaned bicycles) from 3 p.m. to midnight; naturally we could do little more than to give out tracts in the villages on the way, only two interviews of one half and one hour, preparing for a future gathering. In short there is a different age and speed, but two things remain unchanged: the gospel and the human body. Both of those cannot be changed.

Since then it still takes the human body to be the medium of carrying the message

abroad, no matter what the means of locomotion, it seems to me that it be but duty to conserve it against useless waste. I believe that apostle Paul found it quite necessary to repair to the house of Priscila and Aquila, and the others who had the heart full of thankfulness for the benefit received, that they were willing to help to further the Gospel. Now we know also, some such good surrendered souls, but to those in United States it is to far to go, can't afford the time to leave work, and to those around here it is also impossible to keep us, and to live in a cellar basement, besides not helping the work, is killing us before the time. We do expect the Lord soon, but don't have right to presume to know and carelessly destroy the vessels He wants to use. When I note the difficulty to get a helper to be able to command these two opposing languages, I praise the Lord to be able to serve Him, and can't but regret that often have to waste time on things that could be avoided, if we had a place for a definite basis.

Is it then wrong to ask the Aquilas and Priscilas in United States to unite to make us a definite stopover place possible, those that could and would help us if we had time to run over there. I hope you do understand and will pray for it because it is far from us to gather earthly possessions, which, as you aptly say, will only serve to be used by the antichrist after the rapture. I have proven this long ago, already when in the missionary institute, by selling out my interest in the little home I had there, later by surrendering my life insurance, and actually by giving my life daily. You are right that the deserved rest is awaiting us in the home over there, that is also what I look for, now only seek to make the present necessary work possible, and the experience shows that it greatly suffers for lack of a basis. I don't know how many times, but really often I have consoled myself over the delay in this matter by the fact that the Lord may come soon. Yet will that excuse me not to present the need as it is so evident? Please pardon me, if I have said too much, because, after all, it is the business of the Lord.

Just a word more about your prayer charges, another evidence how hard the work is. The "business" interests of the father made them to withdraw, but God is more powerful, as we believe. Please continue to pray for them and us.

Yours, till the Master calls,

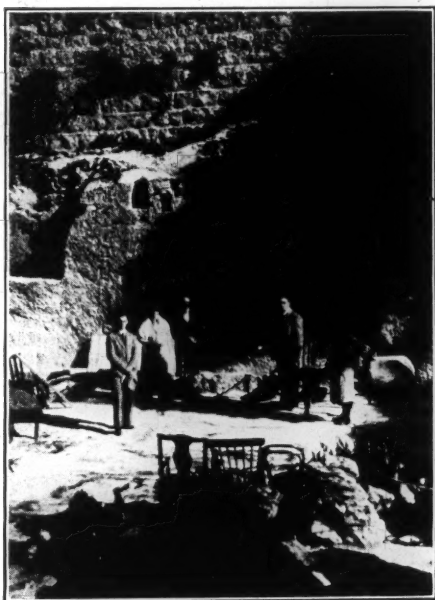
Charles Lukesh.

SCENES IN OLD JERUSALEM AND PALESTINE

By C. H. Adams

Jerusalem, Palestine, April 24th, 1929.

There are many things taking place in Palestine that would be beneficial for God's dear children to know, but there are some things we learn that may be best not to write about. The *Latter Rain* is over,—the longest rain fall we recorded, nearly three days of it and thunder. It seemed like the U.S.A.



The Tomb in the Garden as it is Today

I have visited the Virgin fountain, where the water is troubled. It flows up about six times a day this time of the year, and later two or three times. It is where Joab gained entrance to Jerusalem and captured the city. It is 425 feet below post office in Jerusalem.

Have been in nearly every tomb and hole here, have made one trip to Haifa by road, and two trips to Telaviv and one to Jaffa—Joppa as it is with the scriptures. I drank water from Jacob's well, where Jesus met the Samaritan woman. On this road to Haifa about 120 meters we go to Nabulus, then Nazareth, then Haifa.

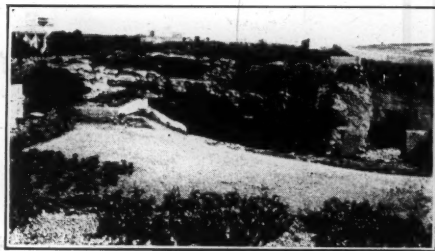
As we neared Nazareth, I never saw any place that seemed so much like home to me. Joseph's bones are laid in Nabulus, not very far from Nazareth. This is Passover week with the Jews; many are going to Mount Gerizim. This is where the reading of the

Blessings and the Cursings by Moses was described (Deut. 27:11 to 28:14; Joshua 8:30, 35; 24:1-15). This place is a natural amphitheatre. One's voice can be heard for over a mile. I was there; it is God's proposed place for a proposed message. Mount Ebal is on the other side.

Below is a list of the places one passes on the way to Haifa via Nabulus and Nazareth: Tel El Ful, the Site of Gibeon of Saul in the Tribe of Benjamin, the birth place and royal residence of King Saul. Near here is Anathoth, still called Anath, birth place of Abiathar, the High Priest and the Prophet Jeremiah. At the left is Nebi Samwil, the burial place of Samuel. Next is the road leading to Damascus, Antipasis and Caesarea. Over this road the Romans took St. Paul, en route to Caesarea.

Ramah is here, and near is Ramallah. Bireh, the ancient Beeroth, where Joseph and Mary discovered the child Jesus was not with them; so they returned to Jerusalem in search of Him. Next is Bethel where one can see Mount Ebal and Mount Gerizim, 28 miles away. The noted place is Shiloh, resting place of the Ark of the Covenant after the conquest of Canaan.

There is much war material left by the fleeing Turks. Next is Kohan Lubban where the kine were brought for the Temple. On a hill to the right is the Tomb of the High Priest Eleazer, son of Aaron, and not far off is the tomb of his son Phinehas. Josh. 24:33.

The Place of a Skull—Golgatha,
"Where they crucified Him."—John 19:18.

There are a few more places of note before one reaches Nabulus, but will close this part of the note. Later will write you about the spiritual condition of Palestine. Enclosed find two pictures—one of the Garden Sepulchre and the Place of a Skull. When I can I go there to pray, though the Mohammedans forbid us to pray there,—they say their dead will come back again, possessions and wives included. Ezekiel 22:17-22.

MISSIONS IN POLAND

Warsaw, May 4, 1929.

Dear Friends:—

Yesterday we had the first warm spring day and it looks as though the long winter is a conquered foe. It was only three weeks ago that I wandered about an hour across ice-fields near Warsaw, which reminded me of the glaciers in my home-land, Switzerland. The Weichsel river had poured its water over the adjacent country-sides and deposited masses of ice which covered the prairies for many miles long and for several miles in diameter. I had never seen anything like it. To keep the picture I took several snapshots which are now being multiplied. One of the first journeys led me through these masses of ice which were piled up twelve feet high on some places. There were only small meetings, mostly young people had come out and some wept over their past folly.

One journey took me to Bialystok, the north-eastern section of Poland. I had not visited there for about a half a year. The believers were very happy and the fellowship was precious. We held meetings for more than a week and a number of souls came to the conclusion they must start life anew. The mixed audience of Russians, Poles and Germans was very attentive. Some Russians came to a knowledge of Christ while I visited there six months ago. Also the Germans that were awakened that time were now regular attendants. Sunday evening services lasted from six o'clock till ten and the Sunday morning service from ten till two o'clock in the afternoon. I have seldom heard such inspirational singing from only a few as I did that morning.

In a third town I was able to hold a service at the coffin of a young woman who had died in unbelief. The two rooms were packed full and many of the unbelievers expected to hear the usual words of comfort and benediction. I was told some of her last words were, "You can't help me; I cannot help myself and God won't help me now." She had turned down many an invitation of the Lord and the people of God and she was not ignorant of a better life.

In the same town, we were visited by unusual and strange happenings. A young man with whom I had spoken several times to get him fully delivered from the doctrines of Russellism, stayed one Sunday evening with some who sought salvation in an after meeting. The next day he went to work as usual and while laboring at the factory touched a live wire. In his consternation he grabbed a second and a third and was instantaneously killed. It made a never-to-be-forgotten impression upon his co-workers. The whole factory which employs more than

six hundred laborers ceased from its labor to attend the funeral.

All told, I held thirty-four meetings in the course of the month, teaching and preaching in public meetings, Sunday school teacher meetings, Sunday School classes and Young People's meetings.

The *Scripture Gift Mission*, with *The American European Fellowship*, has sent me again 1000 Polish New Testaments, 500 Polish Gospels, 500 Epistles of Peter, 500 "God hath Spoken" booklets, and 100 Scripture text cards in Polish. Outside of these, I bought fourteen Bibles which are ordered and a number of German Testaments. I have at present about four or five new Polish tracts in translation which are to be printed in the near future.

Last week, I was obliged to register by the Authorities and was told that my visa could not be extended beyond October first, which involves my leaving the country. Kindly pray with me that HIS will be done. Thanking the *Fellowship*, and the faithful friends at home for their love-gifts, yours in Christ's vineyard,

Warsawa, May 13.

I have already mentioned to you the possibility of engaging some colporteurs at ten to fifteen dollars a month. Today I have received the news, that a Swiss doctor who used to support quite a number of missionaries in Poland and Soviet Russia has recently withdrawn, so that we are confronted with the situation of dismissing about 16 workers, Russians and Germans. You may imagine the consternation among them.

Kindly let us know whether you are interested in all or in some of these missionaries. They have been laboring at ten to forty dollars a month. In case you can support some of them kindly let us know, how many and we shall give you all the personalities and details. We want to add that six of these missionaries are being put into a special awkward position, because they have absolutely no source of income, while their service is extraordinarily needful since they occupy strategic centres of mission work.

Should you not be in position to support a number of them, could you help through a special gift which might relieve the situation at least for the moment. We shall be looking forward eagerly for your reply.

I can assure you, that you would do an extraordinary service to the work in Poland if you could help relieve the situation.

I have been told, what a depression this unexpected blow has meant to some missionaries and I felt I should tell you.

We have committed to God and trust that funds will be forthcoming.

Fred. Stettler.

MISS MOTT AT A HEBREW MEETING

Warsaw, Poland.

Dear Friends and Prayer Helpers:

"Ye also helping by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."—2 Cor. 1:11.

You who have helped and are helping by prayer and gifts would have rejoiced surely had you seen what it was my privilege to see last Saturday at the meeting for Jews conducted under the auspices of *The American-European Fellowship*. God has sought out a place for His servant to pitch her tent right among His chosen people. Am living with a Hebrew-Christian family near where the meetings are held. On my way was reminded of what one sees in New York in the Jewish sections on pleasant Saturday afternoons. The proportion of Hebrew people to the population of Warsaw is practically the same as New York, but very few are the places where they can hear the Gospel.

The meetings are held in a large room in an apartment house; but the latter are quite different from a modern one in New York. One enters first from the street an open court through a passage way wide enough for a team or auto to pass through. Stairways open from passageway and court. After ascending two flights of dimly lighted stairs, I entered a room seating fifty or sixty people. Few were present then and one wondered if people would find the way as no bulletin board or directing sign was to be seen. Especially did the prospect seem poor because the time for the meeting had just been changed from morning to afternoon. So reasons "little faith." (Matt. 16:8).

It was not long before the room was almost filled with Jewish men, the majority of whom were young. A few young women were present, also Hebrew Christians and Gentile believers. Messages from Jno. 8:12 "Jesus the Light of the world"; Luke 15:7, "God's joy over lost sinners" and Is. 44:21-23 "O Israel, thou shalt not be forgotten of Me," were given by Hebrew Christians of Radost and Warsaw. Good attention was paid.

The Adversary had his agents there also. Two adherents of false cults asked for permission to speak. What they said probably did little or no harm, but it is a matter for prayer "that the Word may have free course and be glorified." So God is blessing the Seed that has been and is being sown by His servants; but the laborers are few and the harvests are white, so *pray*.

Grace Edna Mott.

JEWISH MISSIONS IN UKRAINIA

Kiew, Ukrainia, February 28.

For several years I have labored on this field among Israel and others. I was receiving meager help, for which I always gave thanks unto God.

It is marvelous to see how great a blessing our dear Lord has bestowed upon my humble labors. Through personal testimonies many Jews were able to hear the good news of salvation, which our dear Messiah and Saviour, the Lord Jesus Christ, brought to Israel and to all People. I still continue to labor in His vineyard. And with Paul I feel like exclaiming:

"For though I preach the Gospel, I have nothing to glory in; for necessity is laid upon me, yea, woe is unto me if I preach not the Gospel." I Cor. 9:16.

I am assured that you are bringing me before the Throne of Grace on the wings of prayer, asking Him to bestow His blessings upon my labors, to which He has called me.

And knowing that you, as well as other children of God in your country, are bringing me in prayers before God, asking Him to bless my ministry, I am requesting you to ask God that He may send some money for myself as well as for my family. I am left completely without any means of existence.

Besides it, my young daughter, who will be eight years of age in the month of March, 1929, became cross-eyed. When I brought her to an eye doctor, the doctor, after examining her, directed her to a doctor for the internal diseases, who stated that she is very exhausted and her doctor also added that if she doesn't have better nutrition, she may become completely blind. I must add that she is a wonderful girl, highly musical, and even though she is so young, she is singing solos for two years in meetings, not to speak about her presence at her home, where she is singing like a bird.

My wife, who also is helping me in my religious work, and especially with her beautiful voice, is suffering from severe headaches, that are due to anaemia, and the same developed as a consequence of malnutrition. And if she will not be given a chance of better nutrition, the issue may be one of great catastrophe. The rest of our children, —one boy and one girl, are also looking very pale and thin.

Please pardon me for the frankness with which I am talking to you, because it would be wrong if I would keep still about my family affairs. I am persuaded that the Lord will bring us some help through you in my present day's need.

My wife as well as the children are greeting you with the love of Christ!

J. A. K.

THE WORK IN ROUMANIA

Siret, April 10.

Thank you for your kind letter of March 25, and the information that the Board had decided to support Br. Schipor temporarily. The draft and voucher were received the day before your letter arrived. We received the new "Harvest Field" and like it much better. May the dear Lord richly bless its ministry.

I am very glad to send you the picture and letters of our Br. Neamtu and his bride. They are to be married next Sunday, and we believe they will be a great addition to our force, especially among the Jews. The sister is without fear, and delights in giving literature to her people. May the Lord bless them, and may He lay it on the hearts of some of his stewards to undertake their support.

How about our Brother Zarajan? I take it nothing has come in for him?

Regarding Brother Schipor's support, after mature consideration, I think he will have \$20. a month, everything is going up and he will need that much with three children, to get along.

Our Brother Neumohr should really have at least \$5.00 a month more. With his large family and the increased cost of living, \$20.00 is insufficient. I hope this can be raised for him.

It would help a great deal with the work if we could buy bicycles for our workers, \$120 would be needed, they could cover much more territory if they did not have to go on foot. Please make this a matter of prayer. Our Brother Bodziak, has gained a foothold in two Roman Catholic villages, and people are inquiring. The priests are furious and trying everything to discredit him, but are only doing themselves harm.

The young meeting in Brother Neumohr's village is also well attended, and I think we will have a strong meeting there in a very short time. There also they have tried to intimidate, but it only affected some very weak people.

We have been unable to secure a place for our Brother Hamaliuc in Cernauti. It is very hard to get quarters there. Rents are very high, even when one is fortunate enough to find a place, which is no easy matter. We may have to locate him in a village not far from Cernauti, a junction point on the Railroad.

The work as a whole is very encouraging, and we praise the Lord that we have the great privilege of serving Him in this most needy land. Since the new Cabinet has taken charge, there seems to be more liberty for religious meetings, though some places

have been hindered in holding meetings, but on the whole there is a marked improvement.

"Dr." Richard is well and sends love. I am glad to say that we are comparatively well. Though of course our old friend Rheumatism, has not let us think that he has left us. The weather is getting milder and we hope soon to have warm weather.

My dear Brother, let me again thank you for your great interest in us and the work here. It gives one much more courage to press forward, to know that one has friends who are praying and working, to back you up, and we feel that our affairs are in good hands and well taken care of.

R. W. Hill.

Paris, May 21.

Thank you very much for your kind gift of 20 dollars received this morning. Here with I enclose the receipt for it.

It was a great joy to us indeed to get this gift. Both the work and ourselves are passing through trial times and are looking to the Lord that He may deliver us and also raise the necessary funds for His work. We know this money came in answer to our prayers.

This year we were restrained in inactivity by a conjuncture of many unfavorable causes; still we ask the Lord for greater things. We do not hesitate to ask the Lord things which we know men couldn't or wouldn't do.

Please join us in prayer for more souls, for a new prayer hall and for a printing press, because we wish we could print our own magazine, tracts and booklets to be sent to Russia. There are so many wonderful books that could be translated. All this is a burden on our hearts and we firmly trust that the Lord can give us all things we need to serve Him.

I know you are very busy, but I wish to say that a spiritual help and encouragement is often more valuable than money. We Russians are made this way; we are less business men than Americans; our life is concentrated in our hearts, not in brains. When we receive a check from friends (praying friends) of course we are glad, but if a few lines do not accompany that check, our joy is not complete, because our friends have nothing to say to us.

Believe me, dear Brothers, it is not your money we want, not your material help, but, as we call it in Russian,—*inner fellowship*. This must be a bridge from heart to heart.

Praying that the Lord may abundantly bless you and all your works for Him so that your joy may be complete.

V. Nigardze.

OUR FRIENDS IN AUSTRIA

Vienna, May 15.

Above all let us thank you, dear friends, very warmly for all your love and help until now. *What we need most*, also for the future, is *your prayers*. We know that we cannot maintain the ground without same. Not long ago a feast was celebrated in Vienna under the title: "In the land of Satan." Truly we live and work in the land of Satan. It is our comfort that our risen Lord also says to us: "I know where you dwell, even where Satan's seat is." Help us with your prayers, dear friends, that He can give us to the last also this testimony: "You hold fast my name and you have not denied my faith, where Satan dwells." (Rev. 2, 13).

The most important event during the period under report was the *employment of new workers*. God has again given us two missionaries and we hope that further ones will follow in the near future.

Missionary Hermann Weber is a young Austrian, trained at the Bible School "Johanneum" at Barmen. He took up work at Mödling, Baden and St. Pölten. Missionary Karl Fischer-Schoop, a Swiss, trained at St. Chrischona, has a 20 years' experience and is the competent helper for Vienna, for whom the General Secretary begged the Lord, so that he himself might be more free for evangelization work all over Austria.

During the last 9 years in Vienna alone 140,000 persons left their congregations, most of them without joining a new one. Is this because they can no longer believe in God? We don't think so! On the contrary the man of today is a God seeker! In this impression we are confirmed by our occasional intercourses with the working classes. A socialistic Young Men's Club in Vienna invited me some months ago to a discussion of the question: "Does the young workman of today need religion?" A second invitation followed from another socialistic group in Vienna. The results of such discussions, at which, of course, both sides express their opinions, are in the hands of God. We are standing on Isaiah 53:12: "Therefore will I divide him a portion with the great." and 55:11: "My word shall not return unto me void." From time to time the Lord sends us an encouraging sign of the fulfilment of this promise.

On January 5th of this year we buried in Vienna a former anarchist. He had sometimes powerfully testified for the Lord. Before his death he sent for me and said that it is now 24 years since he found the Lord. It was in a prison in Germany, where he had been imprisoned for anarchistical propaganda and where he had nothing to read but a New Testament. First he threw it away with disgust, but later to make time go by

he began to read and the Lord became too strong for him. He arrived at a clear conversion. On his deathbed he said to me: "Now I need nothing but the Saviour for grace, the blood of Jesus alone."

An unfavorable feature for our work is that until now we have no meeting halls of our own. Especially at some places, such as Innsbruck and St. Pölten, where we are obliged to hold our meetings in the hall of a hotel, this is very disturbing. At St. Pölten we can never have the hall on a holiday and if our regular evening falls on such a day we have no choice but to postpone the meeting or give up holding it altogether. In Vienna, Graz and Mödling we have at least hired halls which are entirely at our disposal, but in all the other cities—Innsbruck, Salzburg, Linz, Wels, Goisern, St. Pölten, Baden—this is not the case.

May we again call the attention of those who read German to our paper: "*Wahrheit u. Liebe*" which celebrates this year its 25th jubilee? Could you not try to send us at this occasion a new paying subscriber? (Subscription fee \$1.50 a year.)

Max Monsky.

ON THE CRIMEA PENINSULA

Feodosia, May 1.

I received on April 29 your gift through the Express company. According to your request, I am returning your voucher, which states the receipt of the money. Am exceedingly grateful to my God and to you also for the same. I have the opportunity to labour on God's field, even though the conditions of the work are hard. It seems, it will be the same way "until He comes." I think that you will understand me. The Lord gave me an opening in one German village, where I was holding very blessed meetings and the attendance was over 300 people. Thanks be to Him for all His goodness. Soon after the holidays will be over, i.e.—the Easter day, which comes on May the 5th.—I plan, D. V. to accept another invitation from German-Christians.

Many Christians are scattered like sheep, that have no shepherd. According to the strength and energy given to me from the Lord, I will labor for the Coming of His Kingdom. Among those who have denied Him He won the victory, and will overcome the world, the same world which is opposing Him and is so low down.

There is plenty of work among the Jews as well as among Gentiles. I am closing this letter with my very best regards and wishes to you and am asking God's blessing upon you. Please, pray for us. May God keep you!

Your Brother in Christ Jesus,

M. Fidler.

LETTER FROM JOSEPH MROZEK

Translated by Catherine Ivanovski

Krolewska Huta, Poland.

I received yesterday your registered letter with the check, and to-day I received a letter with the enclosure of a list of books under the title: "The Circulating Library."

I am stating herewith the receipt of your check and I am returning in this letter of mine your voucher. May the Lord of the harvest bestow a new blessing on the gift, as well as on the givers, to his own honor and glory.

I also wish to thank you for your periodical: *The European Harvest Field*, which you have most kindly mailed me. Even though I am not able to understand every word in English, while reading your magazine, yet I grasp a lot about the various fields, on which the Gospel is preached under the leadership of *The American European Fellowship*. I do request you to continue to mail me your paper.

I am glad to find mentioned on the pages of your magazine names of the missionary-workers, some of which are familiar to me.

Yet, on the other hand it causes me sorrow to tell you, that, even though your paper mentions nine missionary workers in Poland, yet I am the only one, who is laboring among the Catholic population of Poles, the total amount of whom is 25,000,000, that are inhabiting Poland, their homeland. The rest of the missionary-workers are labouring among the Russians and Germans, or among the Jews.

I would be glad to know, that such Brethren like Brother Prezeorski in Warsaw or Brother Wowra in Lublin, would have a better opportunity, than at the present, to labor as unto the Lord among the Polish population.

Again I am taking the liberty to request you: Please, pray for the Poles! Pray, that the Lord of the Harvest may send more laborers on this extended field, inhabited by Poles that are as yet not enlightened: "Then call thou and I will answer. . ." Job 13:22 (first line).

Entrusting you, dear Brother, as well as all the rest of the *Fellowship*, into His keeping care,

Joseph Mrozek.

A PLEA FOR NATIVE COLPORTEURS

Sofia, May 18..

Our colportage work is very much needed today, and offers an unlimited field. It is done by earnest warm-hearted loyal Christians, who have a passion to save souls and a desire to encourage Christians in their faith and service.

Our five colporteurs are missionaries who proclaim the Gospel message by means of the printed page. They have a firm conviction that God's word will not return to Him void, and they seek to place it in the hands of all classes of people. They do not wait for the people to congregate in some auditorium to hear them preach, but they gladly come to them. Instead of being satisfied with reaching a few by the spoken word, they reach many with the written word.

Our colporteurs are not high-salaried workers (only \$15 per month) who have many demands upon their time, but are Book missionaries whose hearts are set upon giving all men the message of life ere they perish. They keep in mind the careless, the indifferent, the rebellious; those who do not have the inclination nor the opportunity of hearing the spoken message of Salvation. They go from home to home, being no respecter of persons, and cheerfully and hopefully offer books for sale that are inexpensive and yet effective in bringing the saving truth of God's word to the minds and hearts of the people for whom Christ died. They find it hard work at times, but they always find it happy work and the joy of the Lord is their constant strength.

Our colporteurs are not limited in their field. They labor in the cities, towns and villages. They make friends as they show themselves friendly, and homes are often opened for their entertainment. They are masters of their own time and appointments, recognizing that they must give an account to the Lord of the Harvest only.

Those who are interested in this form of Christian service may have their own colporteur, working continuously for them by the day (50c), the month (\$15) or the year (\$180). This may be your opportunity to place a substitute in the missionary field.

Paul L. Mishkoff.

"The Cigarette," by Col. E. N. Sanctuary

In Tract Style with attractive cover. Second Edition, 16 pages.

A terrible arraignment of this curse of the youth of the World. 5c each, 30 for \$1.

AMERICAN-EUROPEAN FELLOWSHIP

156 Fifth Ave., New York City.

WHAT TO DO WITH \$200

Suggestions offered by Miss Mott for use of a fine gift for women's work in Poland:

First,—for simple furnishings and upkeep of a Reading Room and Friendly Center for Jewish women. Believe the large room used for meetings at ul. Ogródowa 53 under auspices of the Fellowship could be used for such a purpose on certain evenings and afternoons. The chairs and tables needed could be removed before meetings into rooms adjoining. Such a room could be open on certain evenings for men and on other evenings for women.

There are no public libraries and free reading rooms in Warsaw as we have so generally in America. The Church of England, which maintains a Bible School, or Training School in another part of the city for Jewish men, has a Reading Room in connection with the school which is well patronized. Mr. Silberstein, of the Mildmay Mission, has his meeting room open evenings, but there is no place for women and girls exclusively. For a city with a million inhabitants this is very meager provision. There is urgent need for a place where Jewish women and girls can come, now that a work among fallen women has been begun.

Another thing that may be of the Lord has come to me recently since meeting a Hebrew-Christian lady dentist. She lives some distance from Warsaw, it is true, but in the Providence of God she may move nearer, or be willing to give one day a week for dental clinic work for poor children, especially. When in London we saw that a goodly number of people came to the clinics held at the Mildmay and Barbican Missions and the opportunity seized to give them the Gospel. Have not inquired, but am quite sure there is no dental clinic for Jewish children.

The third suggestion is that part of the money at least, be used for fresh air work this summer. Brother Gitlin has offered us the use of Villa "Bethel" when the Bible School closes, for this work. \$5.00 will probably give a child ten days in this place in many ways ideal for children. There are large stretches of sand, and a forest cleared of underbrush near the mission property. It will give us opportunity to teach God's Word and Gospel songs, tell Bible stories, etc.,—in short, do some intensive children's work this summer. It will give us a point of contact with the children which will aid in beginning work in Warsaw next fall, we trust.

Mr. Gitlin believes this fresh-air work will give us favor with the government which we need, for missionaries are "persons non

grata." There is not so much opposition to work among Jewish people, however.

Perhaps you will be led to have the money used toward opening a school and home for poor Jewish children. This is the work that God laid on my heart, especially last summer, when I heard Him say, "Who will go for us and whom shall we send?" Without any mention being made of such a place on our part, I believe, two Jewish fathers have inquired for just such a place. A Jewish mother who attends our meetings for Hebrew people has her five year old boy in a Jewish institution. Have good reason to believe that we could have her boy also.

In connection with the third suggestion, should like to add that the remainder of the funds could be used for printing tracts and Scripture portions in Polish and Yiddish, for which there is great need. People are eager for reading matter here. Recently a man on a train seeing me give something to a woman followed me from the train to ask for something to read and then reboarded the train.

Well, did you lose count? It seems as though Miss Mott has a use for five times the \$200. That means gifts totaling \$1000 could well be placed in her hands for the work which is already in her heart.

We Are Glad to Announce A Special Combination Offer

to the readers of *The European Harvest Field*, giving them an opportunity to get two magazines at a special price.

The European Harvest Field sells regularly at \$1.00 per year in U. S.

The Jewish Missionary Magazine also sells regularly at \$1.00 per year.

By filling out the coupon below you can get the two for \$1.80, provided you are a new subscriber.

There is probably no finer monthly interpretation of current world events than the writings of Dr. Chalmers. His comment on Jewish affairs is especially interesting, as it concerns Prophecy still unfulfilled.

Gentlemen:

Please send me *The European Harvest Field* and *The Jewish Missionary Magazine* for a full year at the special rate of \$1.80, for which you will find the amount enclosed. \$2.20 in Canada.

Name

Address

.....

STATEMENT OF RECEIPTS FOR THE MONTH OF APRIL, 1929.

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
4615...	1.00	4675...	25.00	4735...	.25	4795...	37.00	4855...	40.00	4915...	.10
4616...	1.00	4676...	52.00	4736...	1.00	4796...	2.50	4856...	35.00	4916...	5.00
4617...	50.00	4677...	10.00	4737...	1.00	4797...	11.00	4857...	2.00	4917...	1.05
4618...	1.00	4678...	5.00	4738...	1.00	4798...	1.00	4858...	3.00	4918...	40.00
4619...	5.00	4679...	8.00	4739...	5.00	4799...	1.00	4859...	1.00	4919...	.10
4620...	5.00	4680...	50.00	4740...	1.25	4800...	.16	4860...	.65	4920...	5.00
4621...	.10	4681...	1.00	4741...	1.00	4801...	1.50	4861...	5.00	4921...	20.00
4622...	10.00	4682...	1.00	4742...	15.00	4802...	2.00	4862...	.20	4922...	10.00
4623...	.10	4683...	10.00	4743...	2.00	4803...	.85	4863...	1.00	4923...	1.00
4624...	1.00	4684...	50.00	4744...	4.00	4804...	3.00	4864...	11.25	4924...	.65
4625...	1.00	4685...	30.00	4745...	12.30	4805...	11.00	4865...	1.00	4925...	.10
4626...	1.00	4686...	1.00	4746...	2.00	4806...	2.00	4866...	1.00	4926...	.10
4627...	15.00	4687...	54.00	4747...	6.25	4807...	2.00	4867...	.10	4927...	.10
4628...	1.00	4688...	1.25	4748...	1.00	4808...	96.90	4868...	.10	4928...	.10
4629...	25.00	4689...	1.00	4749...	2.50	4809...	5.00	4869...	.20	4929...	.10
4630...	2.00	4690...	1.00	4750...	1.00	4810...	3.00	4870...	2.00	4930...	.10
4631...	1.00	4691...	1.00	4751...	1.00	4811...	2.00	4871...	2.40	4931...	5.00
4632...	1.25	4692...	9.15	4752...	5.00	4812...	2.00	4872...	14.00	4932...	1.00
4633...	25.00	4693...	25.00	4753...	100.00	4813...	1.25	4873...	4.00	4933...	40.00
4634...	5.00	4694...	1.00	4754...	2.00	4814...	5.00	4874...	1.00	4934...	300.00
4635...	5.00	4695...	1.00	4755...	1.00	4815...	20.06	4875...	1.00	4935...	10.00
4636...	1.00	4696...	1.00	4756...	25.00	4816...	1.00	4876...	.20	4936...	75.00
4637...	10.00	4697...	4.00	4757...	5.00	4817...	11.00	4877...	.20	4937...	.10
4638...	9.10	4698...	5.00	4758...	25.00	4818...	1.00	4878...	11.00	4938...	1.00
4639...	1.00	4699...	10.00	4759...	1.65	4819...	1.00	4879...	3.00	4939...	1.00
4640...	1.00	4700...	10.00	4760...	7.50	4820...	1.00	4880...	3.00	4940...	.10
4641...	1.00	4701...	10.00	4761...	2.50	4821...	1.00	4881...	1.00	4941...	3.75
4642...	40.00	4702...	10.00	4762...	1.00	4822...	10.00	4882...	1.00	4942...	5.00
4643...	51.35	4703...	1.00	4763...	2.00	4823...	10.00	4883...	1.00	4943...	15.00
4644...	13.65	4704...	1.00	4764...	35.00	4824...	5.00	4884...	60.00	4944...	3.00
4645...	1.50	4705...	10.00	4765...	1.00	4825...	5.00	4885...	5.00	4945...	4.00
4646...	5.00	4706...	1.90	4766...	5.00	4826...	50.00	4886...	50.00	4946...	1.00
4647...	.30	4707...	50.00	4767...	1.00	4827...	1.00	4887...	.20	4947...	3.00
4648...	10.00	4708...	3.95	4768...	1.00	4828...	1.00	4888...	5.00	4948...	15.00
4649...	1.00	4709...	75.00	4769...	6.50	4829...	1.00	4889...	5.00	4949...	1.00
4650...	1.00	4710...	10.00	4770...	10.00	4830...	1.00	4890...	.10	4950...	.20
4651...	5.00	4711...	5.00	4771...	3.00	4831...	2.00	4891...	2.00	4951...	.10
4652...	20.00	4712...	1.10	4772...	1.00	4832...	1.00	4892...	1.00	4952...	1.75
4653...	10.00	4713...	55.00	4773...	2.50	4833...	5.00	4893...	1.00	4953...	3.25
4654...	1.00	4714...	1.00	4774...	.10	4834...	1.00	4894...	1.00	4954...	2.00
4655...	2.00	4715...	20.00	4775...	.10	4835...	1.00	4895...	.20	4955...	1.00
4656...	.50	4716...	2.00	4776...	50.00	4836...	1.00	4896...	.10	4956...	5.00
4657...	.50	4717...	80.00	4777...	1.00	4837...	2.00	4897...	.10	4957...	1.00
4658...	1000.00	4718...	21.61	4778...	10.00	4838...	1.00	4898...	1.00	4958...	1.00
4659...	10.00	4719...	.15	4779...	2.00	4839...	1.00	4899...	.10	4959...	1.00
4660...	20.00	4720...	10.00	4780...	1.00	4840...	5.00	4900...	100.00	4960...	4.00
4661...	2.00	4721...	2.00	4781...	1.00	4841...	.10	4901...	2.00	4961...	51.00
4662...	30.00	4722...	5.00	4782...	1.00	4842...	.10	4902...	10.00	4962...	2.00
4663...	50.00	4723...	2.00	4783...	1.00	4843...	.10	4903...	200.00	4963...	10.00
4664...	20.00	4724...	1.00	4784...	1.00	4844...	.10	4904...	1.00	4964...	5.00
4665...	1.25	4725...	1.00	4785...	3.00	4845...	.10	4905...	10.00	4965...	15.00
4666...	1.00	4726...	50.00	4786...	5.00	4846...	.65	4906...	1.00	4966...	5.00
4667...	10.00	4727...	13.75	4787...	25.00	4847...	.65	4907...	10.00	4967...	10.00
4668...	5.00	4728...	1.00	4788...	30.00	4848...	.10	4908...	.65	4968...	5.00
4669...	26.00	4729...	10.00	4789...	1.00	4849...	15.00	4909...	1.00	4969...	10.00
4670...	1.25	4730...	5.00	4790...	5.00	4850...	5.00	4910...	3.00	4970...	.10
4671...	1.00	4731...	30.00	4791...	10.00	4851...	4.95	4911...	10.00	4971...	.20
4672...	1.00	4732...	10.00	4792...	5.00	4852...	13.56	4912...	1.00	4972...	.32
4673...	26.00	4733...	1.00	4793...	2.00	4853...	15.00	4913...	1.00		
4674...	3.00	4734...	30.00	4794...	8.37	4854...	10.00	4914...	1.00	Total	\$4638.17

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